THE BOOK OF THE DEAD

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BOOKS

Testament of the Dead:

part 1

CASTALIA

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Publication categories

The entire library of the Army of R'lyeh and the Cult of Cthulhu Zohavait Fseh is divided into the following main classes:

Class A_1 *(scriptures)* are the most authoritative religious and cultic works related to the Ancients (primarily Al-Azif). *The Testament of the Dead project publishes all materials of this class integrated into the system.*

Class A_2 *(Sacred Legends)* - works of fiction by H. F. Lovecraft and related authors (e.g. Auguste Derleth, Moriarty Craig, etc.) dedicated to the Ancients. *This class of material is not published in the Testament of the Dead project.*

Class B_1 - bona fide and thorough research on the Ancients, the Cult, the Scriptures, and the relationship of the cult of the Ancients to other cultures, regardless of the author's position (except official materials of the Cult). *The Testament of the Dead project publishes only classic (of unknown authorship or without authorial claims) materials of this class, as well as (in rare cases) author's works - by agreement with the authors.*

Class B_2 - materials about the Ancients, Cult, Prophets, Scriptures for additional study, not recognized as sufficiently good and thorough, poorly related to the subject or with obvious features of parody (even with significant ideological or artistic value). *The Testament of the Dead project publishes only classic (of unknown authorship or without authorial claims) materials of this class, as well as (in rare cases) author's works by agreement with authors.*

Class C_1 - biographical materials about the Prophets of the Ancients (primarily al-Khazraji and Lovecraft), interviews, correspondence with and about them (except official materials of the Cult). *The Testament of the Dead project publishes only classic (of unknown authorship or without author's pri-*

In addition to the materials of this class and (in rare cases) author's works - by agreement with the authors.

Class C_2 - culturally and culturally relevant texts, studies and other materials not directly related to the Ancients, but which provide a historical, theological or other context. This may include, for example, practically all texts of Sumero-Akkadian mythology, fragments from other mythologies, the Koran, some books of the Bible (the Book of Genesis, the Book of Job, the Revelation of John the Theologian, apocrypha), the Egyptian Book of the Dead, the Bardo Thol, "Plato's Dialogues, Pistis Sophia, Picatrix, some works by John Dee, Aleister Crowley, Idris Shah, as well as studies on the history of Sumer, the early Islamic Near East, Sufism, Sumerian, Akkadian, Assyrian, Arabic, Greek, Latin, Enochian, etc., etc., etc. п. Fiction indirectly related to the subject matter of the Cult Library, such as books by Michael Moorcock, Roger Gélazny, etc., may also be included in this category. *Materials of this class are not published in the Covenant of the Dead project.*

Class D_1 - Official manifestos, instructions, interpretations, statutes, and other materials developed by the KZF Council of Priests of the Cult for internal use only. *Materials of this class are not published in the open databases of the Covenant of the Dead project.*

Class D_2 - Official manifestos, instructions, interpretations, statutes, and other materials developed by the Cult Priests Council of the CPF, but open to general publication. *All materials in this class are published in the Project Beyond the Dead.*

Class E_1 is fiction (prose, poetry, anecdotes, etc.) related to the Ancients, Cult, Prophets, and Writings and approved by the Council of Priests. *Materials of this class are not published in the Testament of the Dead project.*

Class E_2 - fiction (prose, poetry, anecdotes, etc.) related to the Ancients, Cult, Prophets, and Writings and not approved by the Council of Priests. *Materials of this class are not published in the Testament of the Dead project.*

Materials are included only after careful proofreading, proofreading, and alignment with the Testament of the Dead system.

In certain cases, it is permissible to transfer a text from one category to another by decision of the Council of Priests of the Cult.

Introduction

1 *O that night, let it be deserted; let no mirth enter it!*

2 *May those who curse her curse the day that can wake Levi the afghan!*

3 Behold the Testament of the Dead, which includes the secret ancient record of the Outer Gods who gave birth to the Great Old Ones,

4 summoning all manner of Chaos spirits, secret seals and talismans, and the ultimate keys of life, death, and the universe,

5 as recorded by Majnun[1] Abdullah ibn Jabir ibn Abdullah ibn Amr al-Khazraji al-Ansari in Damascus in 104-113 AH

6 *Whoever reads the Surahs of this Book without fear,*

7 *Who dares to speak secret words,*

8 *The one driven by darkness and terror winged,*

9 *Into the abyss of all abysses will fly!*

10 Open the Book - it is the Temple of the Ancients!

11 Nine seals - nine gates lead to the Realm of Shadows.

12 This temple is the Temple of the Abyss. Only he who is of the Abyss himself can ascend, but others, without touching the seals, may fall in fear!

13 Listen and hear: the dead speak to the living.

14 But who are the dead and who are the living - in this upside-down world?

15 In the world of appearances the essence is hidden like the King of Beasts in the cave of meanings.

16 When the shrouds that hide the Mystery fall away, will you not fall with them, O self-righteous fool?

17 The not-dead wander among the not-living, but can you walk the paths of the Ancients?

18 In the silence is the answer.

[1] *Majnun - (Arabic) A* man possessed by jinns, a madman.

The Book of Dead Names

Surah 1. Warning to those who read this Book

1 This book is about the mysteries that were revealed to the writer of it in dangerous wanderings through earthly deserts and unearthly countries.

2 This is the Book of the Laws and Customs of the Sleeping Dead, written by me, Abdullah ibn Jabir ibn Abdullah ibn Amr al-Khazraji al-Ansari, your servant, a famous magician and poet.

3 By means of the secrets of this Book I spoke to the dark spirits, who gave me great treasures of wealth and knowledge.

4 I have also learned the wisdom of the unknowable, guided by the Ancients, whose power I have recognized.

5 Zardusht forgot about them, Musa did not know, Daud did not understand, Yahya withdrew, Isa only told the faithful, Mani knew but concealed, Mohammed denied.

6 But I have learned of those who lived before men, and exist to this day in dreams, and I have found them very terrible.

7 One of them taught me this powerful sorcery.

8 The book tells of the marvelous places I visited, of the heartless horrors I encountered, which led me to true madness, as shown in my notes, the memoirs of a madman.

9 For one must be mad to believe in those things which I have seen, in those rites which have performed, in those places in I have been, and in those times I have visited.

10 May Mukarrib find in these pages the summation of all the knowledge I have gathered during these maddening wanderings.

11 May this Book serve as a warning against those who wait in Zapredelia.

Surah 2. About the departed

1 Yes, there is no security at the gate! There isn't and there never has been.

2 Out of the flame the world was created, and through the frenzied excitement of the Great Outsiders at the peak of their frenzied bliss the light descended into existence.

3 When the sea of light, which is Chaos, cooled down, the great Amesha created wandering stars and gave them form.

4 Se is the body of Amyater.

5 And may you never think that we are alone on the planet.

6 For it is said that when the stars are rightly risen, the Great Old Ones will pass from star to star.

7 Many marvelous epochs our world was created from the void.

8 Before the time of man, Elders from the stars came to this world of shallow, lifeless seas.

9 on strange wings that have never before flown over the lands of the West.

10 Yes, some of them are still waiting for the hour to spread them out when the call comes.

11 And they brought their servants, the Shoggoths, the dark descendants of the Ancients.

12 And these creatures were of malleable wax and learned to speak, imitating their masters.

13 And there appeared after them a body of flesh without head or members, which was called Ubbo-Satloa,

14 and it gave birth to gray, featureless newts in the cold dead seas of this world, from which all life arises and comes.

15 And Ubbo-Satla, the father of the Shoghoths, created great tribes, who left their scripture, in which is wisdom, on the stones taken from the stars,

16 And they came down to their children by the power of the Ancient of Days, which were before the creation of the world.

17 But then there was also one who created the Great Cthulhu, the priest of those who wait in Forbidden Land.

18 And Cthulhu went forth, and seeped into this world from the star Hoth, and with his sprouts, the spirits of the stars, conquered and inhabited the gloomy island of R'lyeh.

19 And the children of Cthulhu have declared war on the Elders.

20 But eons later, the stars have changed and the earth has sagged,

21 and many of the Ancient cities were devastated.

22 And R'lyeh plunged into the , beneath the great sea, capturing the Great Cthulhu in his black abysses.

23 There's still a dead Cthulhu waiting, dreaming.

24 Waiting for the accursed day when His hail shall rise again above the waves of the dark sea.

25 And He commands His great priest and His great priestess, Dagon and Yidra, who serve Him, and whom the Inhabitants of the deep call the Mother and Father of their people,

as the tribe of the Serpent and the Echidna calls Y'ig-Golonak their father.

The majestic cities of basalt were lifted up to the stars by the winged ghosts of night from Zapredelia, and the earth groaned and trembled under their weight.

And a great tribe appeared from Yit at the odor of the wits out, and began to take up their abode in the bodies of the tarogoras, serving the ghosts of the night.

And the great ones with Yit built secret weapons of might and destruction of great power.

They used these secret powers against the ghosts of the night in a great battle.

And the tribe of Yita prevailed.

And it imprisoned the ghosts of the night under their great cities, where, it is said, they remain to this day,

in the caves of basalt, imprinted with the sign of the Elders.

And the earth was covered with forests and swamps, and great beasts roamed upon the face of the earth, and great beasts lay in the great abyss.

In those days the children of Y'ig-Golonak appeared from their holes.

And they made their home in the land of Falushia, and became very cunning and skillful in the works of sorcery.

In those days they erected many magnificent temples to gather the powers and essences of those who had descended from the stars.

By them, the children of Y'ig-Golonak, a nameless city was created, where the desert of Irem is now.

In those times that land was a great forest, and a nameless town lay on the bank of a full-flowing river, which was called Tsad-tsa-Ukil by the children of the Serpent.

Oh, to this day there is nothing there but sand and the cries of those who long ago chile!

In time the Shoggoths grew tired of working for their lords, and turned on them, and tried to change their fate with them.

Great was the struggle between the two peoples, but in time the Elders, lords of the Shoggoths, prevailed at an exorbitant cost.

For the Elders are weakened, and their race is withered.

And from the gloomy Yuggot-mi-mi, the servants of the Crouching Khaos, came forth, flying into this world through the abysses of space.

They longed for fertilizer from the bowels of the young mountains of Appa-Ashoggea in the invisible west, and so they created a mine in their depths.

Others whisper that they are there to this day, that they feed at will on beasts of the field and children of men, but I do not know.

47 Behold, this is the Yuggoth spawn, about whom it is said that they carry away the minds of magicians and others to Yuggoth in marvelous vessels of iron.

48 By the power of these minds, so preserved, they are able to wander through the abyss of spaces, where Yuggoth is but the youngest child and the eighth gate.

49 These minds sleep without dreams and wait without food until they are awakened by strange means,

50 And so they give power to the my-goes, that they may see them, and hear them, and speak without mortal body abiding untouched.

51 And then appeared the most accursed of worlds, Kritnun the terrifying, the wanderer, beyond the ways of the seventh heavens and the heavens of Yuggoth,

52 and broke the harmony of the worlds, and the heavens were disturbed.

53 Out of the interstellar expanse between the gates of Diabaki and the gates of Ktugkha came Lloygor and Tskhar, the destroyers, the djinn of the winds of the south-west.

54 And they came into our world, and brought flames and great destruction, for they tormented the earth and destroyed it.

55 And the fire spread over the face of the earth from edge to edge, and the ashes fell from the un- bes.

56 Then darkness and coldness covered the face of the earth for a period of many years.

57 The great forests and the noisy beasts wailed in their strength, and fell and died.

58 Only the little ones are left according to the word of Scripture, "See that you do not despise any of these little ones; for I tell you that their angels in heaven always see the face of my Father in heaven."

59 The people of Hyperborea were like the sons and daughters of men, but they were not tall and were covered with dense dominions,

60 and built these cities of stones and gained strength, remembering the cursed toad-like god Tsatoggua.

61 They multiplied and flourished until the coming of the great ice and cold, which buried and crushed their hailstones.

62 After many eras, the ice that covered the earth came down.

63 And men came to Hyperborea, and they found the great cities of Mhu-Tule.

64 The people called themselves Tule, and began to worship Tsatoggua as their Gos-pod.

65 Many secrets were revealed by Tsatoggua to the terrible people of Mhu-Tule, but not without cost.

66 Great halls were built by the Thule to house this knowledge.

67 And they commanded the elements, and were versed in all matters of al-chemistry, philosophy, medicine, and mathematics.

They received this from the whisperings of their unclean gods.

In their land the Thule created a mine with strange ore, which they kept in leaden vessels.

They put the ore into great furnaces, and so created great powers that they gave food to their cities.

And they burned light without oil with these powers, and moved great stones with them, that they might build their great cities.

And the cities of Mhu-Tule remained strong until the great ice came down from the north and covered these majestic cities and their forbidden and unholy knowledge.

And the sages and teachers of Thule abandoned their works and left Mhu-Tule, taking their wisdom and knowledge with them.

And they founded many great nations, and were therefore glorified and honored by their children as gods.

Yes! And Thucydides of Thrace remained wretchedly ignorant of them.

And many others came in times gone by,

those whose towns and lands, whose names have long been forgotten by the sons of Adam, the daughters of Havvah,

the ones that were caught in the abyss.

Now the Ancients lie waiting, on the other side of the threshold of the kept.

Only a fool thinks they are weakened.

No, they wait, primordial and primitive, mourning the times when they emerged from the abyss in the midst of which they abide.

I saw in the deserts of al-Khem a faceless sphinx like Nyarlathotep, an appearance terrifying and marvelous to behold.

It is decreed by the mad priest of al-Khem, Luokeratos, that the sphinx is not the work of human hands, but was created in the time before Adam and Havva.

And I shut the shutters with strength at the sounds and voices that resound in me, and run to the cries of the night.

The priests of the northwest, worshippers of the forest oak, worship the great mother goddess.

She who is Shub-Niggurath, She is the forest Goat with a thousand young.

To her and her dark offspring they offer the blood of many, yea, even their children.

And they hold great feasts in Her honor and in honor of the Lord of the forests.

At these solemnities they make great images, and fill them with sacrifices.

90 And they set fire to the images, and the cries of the souls in them bring great pleasure to the Goat of the forest and the Lord of the forests.
91 This Lord of the forests is none other than Nyarlathotep,
92 who in the forests of the far south is worshipped by polytheists as Atu,
93 who fell like a seed among the others of the world,
94 and these seeds will take root and wrap the world in their power.
95 And He answers the calls in due and speedy time,
96 and appears as a pillar a quarter of an *esh*[2] high, rising above the great trees of the forest.
97 Numerous and varied tendrils emanate from the dark, quartz-adorned pillar
98 And by sacrificing their flesh, their eyes, their hands and their feet, the inhabitants of the forest region pay Him tribute.
99 Verily, in olden times He dwelt, the black Firaun, among the priests of al-Khem.
100 And I have heard that in the far west he takes the form of a horrifying flabby old woman.
101 Behold! This is the truth itself, the Yog-Sothoth, the gate through which the worlds meet,
102 who was known in olden times to wise magicians and priests as Umar al-Tawil, the Lord of the thirteen balls.
103 In their guise He was called to give help to the charmer,
104 For He allows Him to go swiftly, or to see, as through steel, any place, or plane, or time, which the charmer desires,
105 as if His power sprang from within.
106 He appears in the form of many golden balls of different sizes, if the blood is offered to Him.
107 But beware, Muqarrib, do not look into the depths of these orbs, lest you lose your life and your mind carelessly.
108 From the tablets revealed to me by powers of which I am silent, thou mayest know that I was free to do many and varied deeds.
109 I have spoken to the lonely souls of the dead and even to the eternal dead gods.
110 In these tablets thou mayest find the proper names and signs.
111 Yes, I made a list about them, and many more unwritten compared to it.

[2] *Esh (rope)* is a Babylonian measure of length, equal to about 60 meters. Accordingly, a quarter of an esh = about 15 meters.

112 For this is the truth, that the terrors of the earth are many and manifold in their wickedness.

113 Yes, not only earthly, but otherworldly as well!

Surah 3. Testimony of Majnun, a traveler and a scholar

1 This is the testimony of all that I have seen, and of all that I have learned during the years when I possessed the three seals of the mountains of Ararat.

2 I have seen a thousand and one moons since my birth, and surely this is enough for the term of human life, though it is written in the Book of Musa that the prophets lived much more.

3 I am weak, and sick, and bear a heavy burden of fatigue and exhaustion, and a sigh hangs in my breast like a faded lamp.

4 I'm old.

5 The jackals sing my name in their midnight psalms, and this , thin voice calls to me from afar.

6 And a far nearer voice cries in my ear with unholy thirst.

7 The weight of my soul will determine the place of my final resting place.

8 But before this hour I must write here all that I can of the terrors which are coming up from Zapredelia and which lie in wait at every man's door, for this is an ancient mystery, bequeathed by the forefathers, but forgotten by all but a few reverends of the Ancients (may their names be blotted out!).

9 And if I do not complete this work, take what is here, and search for the rest, for time is short, and the human race does not know or comprehend the evil that awaits it on every side, from every gate that is open, behind every broken barrier, from every faithless servant before the altars of madness.

10 For this is the Book of the Dead, the Book of Al-Qhem, which I wrote at the risk of my life, as I found it in the worlds of the Ifrites, cruel spirits of heaven from beyond the wandering stars.

11 Let all who read this Book be forewarned through it that the abode of men has been visible and visible to this people of the Ancients, gods and shaitans, from time before time, and that they seek vengeance for that forgotten battle that took place in the distant expanses and split the worlds at the dawn of Adam's generation, when the Elders wandered in the spaces;

12 of the people of Nuga, as it is known to the Chaldeans, and Narix, our lord, the lord of the magicians.

13 But know now that I have trodden in all the worlds of the jinn, as well as in the places of Perdition, and have gone down to the unclean places of death and eternal thirst, to which the way leads through the gates of nothingness erected in Ur, in the days before the beginning of Babylon.

14 Know further that I have conversed with all sorts of jinn and devas, whose names are no longer known among the peoples of men, or have never been known.

15 And the seals of some of them are here, while others I must take with when I leave this world.

16 May Naxir have mercy on my soul!

17 I have seen unknown lands, uncharted on any map.

18 I dwelt in deserts and wastelands and talked with the devas and the souls of husbands who had been slaughtered and wives who had died in childbirth: with the victims of the jinni Idhya.

19 I wandered under the seas in search of the palace of our Lord, and found the stone monuments of the defeated nations, and was able to honor the writings of some of them, while others are still hidden from all living.

20 And these nations were exterminated because of the knowledge stored in this Book.

21 I wandered among the stars and trembled before the jinn.

22 At last I found the plots with which I had passed through the gates of heaven, and I wandered into the forbidden regions of the wicked Ifrites.

23 I raised the devas and the departed.

24 I called upon the spirits of my ancestors to appear and be seen on the tops of the ziggurats erected to reach the stars and built to touch the lowest halls of Jahannam.

25 I fought the black sorcerer Azathoth in vain, and fled to the earth, crying out to Shub-Niggurath and her brother Nug, lord of the two-headed axe.

26 I raised hordes against the lands of the east, I summoned hordes of devas, I compelled them to obey me, and in doing this I recognized Nguo, the god of the infidels, breathing flames and roaring like a thousand thunders.

27 I know fear.

28 I have learned the gate that leads to the Forbidden, by which the Ancients seek the way to our world, and by which they keep eternal watch.

29 I was soaked in the odors of the Ancient One, Queen of Zapredelia, whose name is inscribed in the monstrous Book of the Land of Magan, the testament of that perished people, whose priestesses, seeking power, opened the gates of the past, the terrible, ominous gates, and perished forever.

30 I acquired this knowledge under circumstances quite inconceivable, when I was an illiterate shepherd in the lands of the Middle Ages, subdued by the hordes of Allah's servants.

31 Behold! for this is the beginning of my journey, which turned out unexpectedly with the terrible laughter of Azathoth, the One who is the second of the Great Outsiders, who came from the abyss of Forbidden, and whom I had called to be my companion in my pride.

32 He mocked me, for it seemed that my amulets were worthless before the power of the Ancients.

33 I know that I am now lost to the ways of men, but I have not prayed and praised and bowed as the Shahinshah of the Jinn desired, but I have despised Him and cursed Him, and therefore He has forsaken me till the time.

34 Perhaps He believed that I was stronger than He had first thought, or perhaps I had done something He had not expected.

35 Once when I was a boy, heading north and east through the mountains of Nukha, which are called the land of Masis by the people living there, I came upon a gray rock with three marvelous signs carved on it.

36 It was as tall as a man and as big as an ox.

37 It sat firmly in the ground, so I couldn't move it.

38 Believing them to be no more than the writings which preserve the memory of the king's deeds, to commemorate this ancient victory over the enemy, I made a fire at its foot, to protect myself from the wolves that roamed in those parts, and went to sleep, for it was night, I was far from my village at Beth-arabaya.

39 About three hours before dawn, on the nineteenth Sabbath, I was awakened by the howl of a dog or wolf, unusually loud and almost at arm's length from me.

40 The flame died on its embers, and its red, bright sparks cast a faint, dancing glow on the stone monument with the three signs.

41 I was hurriedly making a new fire when suddenly a gray rock began to rise slowly into the air as if it were a dove.

42 I could not move or utter a sound for fear had seized my body and cold fingers were gripping my skull.

43 The meeting with Iblis himself would be a lesser shock to me than this vision that escapes my hands!

44 Soon I heard a soft voice in some distance, and I felt a more earthly fear of the thieves of the night, ready to attack me, and, trembling, I rolled back into the tall grass.

45 The voice of another merged with the first, and soon a number of men in the black robes of thieves gathered at the place where I was staying, surrounding a hovering rock before which they showed not the slightest trembling.

46 Now I could clearly distinguish that the three signs on the stone pendulum shone with scarlet fire, as if the rock were aflame.

47 The strangers were muttering together a prayer or an invocation, of which only a few words could be distinguished, and those in a language I did not know at all.

48 May Naxir have mercy on my soul!

49 These rites are no mystery to me now.

50 Strangers, whose faces I could not recognize or distinguish, made mad dashes in the air with daggers that glittered cool and sharp in the mountain night.

51 From under the soaring rock, from the very firmament where it had been before, the tail of the serpents appeared.

52 This serpent was indeed greater than any I had ever seen.

53 The thinnest part of it could not be grasped by two men's hands, and while it rose above the solid, the second followed, though the end of the first was not yet visible, and it seemed to reach the very furnace.

54 They appeared one by one, and the firmament trembled under the weight of these huge and numerous tentacles.

55 The chants of the priests, whom I now knew to be the servants of some secret power, grew louder and more shrill.

56 *Y'a! Y'ah zi azag!*

57 *Y'ah! Y'ah zizi askak!*

58 *Y'a! Y'ah Kululu zi kur!*

59 *Y'a!*[3]

60 The ground where I was hiding became wet from some substance that had dripped from the scene of the action I had witnessed.

61 I touched the liquid and found that it was blood.

62 I cried out in terror and found my presence before the priests.

63 They turned to me, and I saw with disgust that they had cut their breasts with the daggers which they had used to lift the stone for some mysterious purpose, which I could not understand at that time.

([3]) *(Sumerian)*
Y'ah! Y'ah! The spirit of the sanctuary!
Y'ah! Y'ah! A restrained spirit!
Y'ah! Y'ah! Cthulhu, alien spirit! Y'ah!

But now I know that blood is the very food of these spirits, which makes the battlefield after the battle glow with an unnatural radiance, thus giving the presence of the feeding spirits.

May Naxir keep us all safe!

My shout plunged the rite into an abyss of chaos and confusion.

This gave me the moment I needed, and I rushed down the mountain path that had brought me here, as fast as my legs would allow me, crying to Narix to lead me to a safe path.

And the priests chased after me, though some seemed to remain: perhaps to complete the rites.

As I was running like a madman down the slope in the cold night, and my heart was pounding in my breast and my head was filled with heat, the sound of crashing stones and thunder rumbled behind me and shook the very ground on which I was running.

I fell down in fright and haste.

When I rose up, I turned around to face any attacker who came near me, though I was small and unarmed.

To my amazement, I saw not a priest of ancient horror, nor a spell-caster of the dead skilled in this secret art, but only black robes, fallen in the grass and wolfberries, with no visible presence of life or bodies beneath them.

I approached the nearest one cautiously and, picking up a long rod, pulled the garment from the tenacious wolfberries and thorns.

All that remained of the priest was a puddle of slime like green oil, and the odor of their vestments was as if the body had lain decomposing in the sun for a long time.

I was determined to find others to see if they had suffered the same fate.

As I climbed the slope I had so fearfully fled up only a moment before, I found the other dark priests in the same condition as the first.

I continued on my way, passing the vestments as I went along, not daring to ruffle them any longer.

Then I came at last to the gray stone monument, which had risen unnaturally into the air at the command of the priests.

Now he was resting on the earth again, but the writing still shone with the wicked flame.

The serpents-or seemed to me to be serpents at the time-were gone.

81 But in the midst of the dead embers of fire, now cool and black, rested a tablet of iron, gleaming.

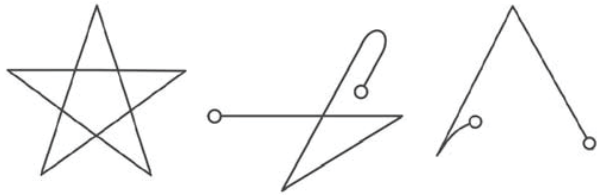
82 I picked it up and saw that on it, as well as on the stone, were inscriptions, but very intricate, and in a way that I could not understand.

83 The signs were different from those inscribed on the stone, but I had the feeling that I could almost read them, but I could not, as if I had known this language before, but had long forgotten it.

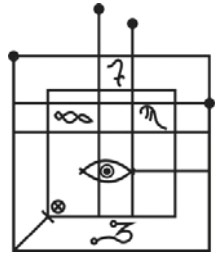
84 My head ached, as if Iblis were pounding my skull, when a ray of moonlight touched the silver amulet (for I know now what it was) and a voice came into my head and told me the mysteries of the act which I had witnessed, in a single word: Cthulhu.

85 In that instant, as if a fierce whisper had told me in my ear, I realized.

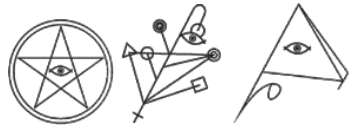
86 These signs are carved on the gray stone, which is the gateway to Forbidden:


4

87 This is the amulet of the city of Kutu, which I have taken with my right hand and wear to this day, around my neck, when I write these words:


5

[4] The full lettering of the marks is as follows:



[5] The brief lettering of the mark is as follows:

88 And of the three seals cut out, the first is the sign of our race from behind the stars, and its name is Arrah in the tongue of the scribe who taught me this, the Messenger of the Ancients.

89 In the language of Babylon, the most ancient city, it is called Ur.

90 This is the seal of the covenant of the Elders, and as long as they see it, those who gave it to us, they will not forget us.

91 They took an oath!

92 Spirit of Heaven, remember!

93 The second is the sign of the Elders and the key through which the powers of the Elders can be summoned, if the proper words and actions are used.

94 He has a name, and his name is Agga.

95 The third sign is the seal of the Fravashi.

96 It's called Bandar, or the sign of the hail of Kish.

97 The Fravashi are a race sent by the Elders.

98 They keep vigil while you sleep, if the proper rite has been performed and the sacrifice has been offered, otherwise the called ones will turn against you.

99 These seals, in order to be effective, must be carved in stone and set in the earth;

100 or the altar of sacrifice;

101 or brought to the rock of invocation;

102 or minted on the metal of a god or goddess and hung around the neck, but hidden from the gaze of the uninitiated.

103 Of these three, Arrah and Agga can be used separately, i.e. as one and only.

104 But Bandar should never be used alone, but only with one or both of the others, for the Fravashis are indeed to be reminded of the covenant which he made with the Elders and our race.

105 Otherwise he shall turn upon thee, and smite thee, and destroy town, while help shall be called from the Elders by the tears of thy men, and by the groanings of thy women.

106 Kakammu!

107 The silver amulet which I drew from the ashes of the fire and which light of the moon, is a powerful seal against that which can pass through the gates of Zapredelia.

108 When they see this, they will retreat away, but only when it keeps it when the light of the moon is shining on its surface, for in the days of the new moon or in the clouds it is a weak defense against the devas from the ancient lands, if they destroy the barrier or are let in by their servants on the face of the earth.

109 Then no help should be sought until the light of the moon shines over the firmament, for the moon is the oldest among the worlds and the starry image of our covenant.

110 Nodens, father of the gods, remember!

111 Therefore let the amulet be minted on pure silver in the full light of the moon, that the lunar luster may abide on its child, and the essence of the moon may impregnate it.

112 And let the proper incantations and faithful rites be performed, as follows in this Book.

113 And let the amulet never be exposed to the light of the sun, for Diaba-ka, called Utu, in his jealousy will deprive the seal of its power.

114 Then let her be washed with consecrated camphor water, and the invocations and ritual be performed again.

115 But, truly, it will be a boon to manufacture a new one.

116 These secrets, which I grant thee in the pains of my life, may they never be confided to the uninitiated, or to the exiles, or to the servants of the ancient Zmya, but may they be kept in thy heart, which is always silent to such things.

117 Peace be with you!

Surah 4. The Gift of Ebonore

1 I was lucky enough to leave this mountainous region and spend the night in the valley, exhausted but alive.

2 Since then, after that fateful night in the mountains of Ararat, I have wandered all over the world in search of the key to the secret knowledge that had been given to me.

3 But I did not know whether Cthulhu and his messengers, enjoying my fears, had devised long torments for my soul before the devouring of my flesh in revenge for my sins.

4 For I knew that the way forward had been cut off, and I returned to the land of the Middle Kingdom, smelling the breath of the devas behind me, and seeing the tents of the enemy before me; and I hid myself from them in the ruins of the ancient cities of Babylonia.

5 And leaving this land later, I went further south until I reached the great desert called Rub al-Khali.

6 And it was a painful and lonely journey, and during that time I took no wife, and called no dwelling or village my home, and I lived in different countries, sometimes in caves or in deserts, and I learned many languages as far as I could learn them.

A foreigner to bargain with merchants and learn their news and .

7 But I did not know until then that my bargain was with the powers that dwell in every country.

8 When seven years had passed since I had left my mother's family, I learned that they had all died, for reasons no one could tell me; their flocks had fallen as if they were victims of a strange pestilence.

9 And soon afterward I was able to understand many things which I had not known before except in my dreams.

10 There, amidst the dunes of the great desert of Rub al-Khali, I found what I had not sought, from the hands and mouth of the Messenger of the Jinn.

11 One morning I awoke and saw that the world had changed: the heavens were darkened and rumbled with the voices of evil spirits, and the colors and life itself were consumed by them.

12 Then I heard a cry calling, the cry of something from beyond the dunes that was calling to me.

13 The call roused me and made me sweat, and at last I could not bear it and decided to find out what kind of a beast could have created this calling cry.

14 I left my tent and went into the wilderness, where the call surrounded me on all sides.

15 I went into the great wilderness with only what I was wearing, and I was weary from the heat of the day and the cold of the night.

16 But the calling cry didn't stop.

17 Three days later, on the eighteenth hour of this day, the cry was silenced, and a man appeared before me.

18 This man was all black, face and robe, and he greeted me in my language and my name.

19 My husband told me his name, and his name was Ebonor, and he was of the jinn.

20 I did not know that he was not just a junior dev who tortured the weak, but a messenger of the evil djinn called the Ancient Ones, who could not be subdued by the greatest of Maghreb's wizards.

21 This genie has given me the gift of understanding all languages, written or spoken, human or animal.

22 So I, Abdullah ibn Jabir al-Khazraji, was able to read the writings that have confounded many mortals for decades, but I have lost my peace forever.

23 For even when I tried to lie down and sleep, I could hear the creatures beneath me speaking to me, I could hear the birds and the insects poo-

but, worst of all, jackals who roar and bark madly about the coming of the Ancients.

24 Now that the shouting call had ceased, I returned to my town with my new knowledge, and spent many sleepless nights listening to the voices of small beasts and the whispers of invisible devas, and only in the midst of the dead, it seemed to me, could I sleep.

25 After many days without sleep I returned again to the wilderness, hoping to meet Ebonore, that I might return his gift to him, for I found it the worst of curses.

26 Three days and eighteen hours I wandered again, and on the eighteenth hour Ebonore appeared before me.

27 I fell down before Him and begged Him to take away His gift, for it had robbed me of my mind, but He showed no compassion.

28 Instead of this, He saidHe will reveal to me a greater knowledge.

29 He took me by the hand and led me under the cold sands of the desert, descending a long stairway inaccessible to men, until we reached the gates of the secret chambers.

30 "Here you will find the ultimate truth, but you can understand only a small part of it," the genie told me, opening this gate.

31 Then I heard a cry coming from the gate, but this time it was a thousand times stronger than before, and Ebonore took my right hand and drew me through the threshold.

32 Through these gates I beheld knowledge innumerable, but only a little did my mind retain.

33 And when I knew this, I found myself in the wilderness before Ebonor, who mocked me and taunted me that the mind of man was much weaker than that of the Ancients.

34 And I learned of the Ancient of Days in the secret chambers, and they were the most terrible and most evil spirits, who came from beyond creation to dwell on the earth.

35 Then, at the dawn of Adam's generation, they were cast out of the earth, for the stars became unfavorable.

36 All were banished from the land except Nyarlathotep al-Khemi[6], the Slain of the Ancients, one of whose countenances was Ebonor.

37 Ebonore laughed again and told me that one day the time would come when the stars would rise again and the Ancient Days would return.

[6] *Al-Khemi - (Arabic)* Black, or Egyptian, or Alchemist (from Al-Khem, the Black Land, or Egypt).

38 When he had said this, he disappeared, and I was left alone again, like the wretched Bedouin, the charmer of the dead, of whom I had heard from Ibn Ghazul (may the Ancients have mercy on him!).

39 Once, being for the first time in the great desert of Rub al-Khali, he saw a tall man in all black, standing on the crest of a bar-khan under the stars, his head bowed to the side, as if he were listening to the sounds of a song, though, except for the wind, no sound broke the silence of the night.

40 His face was hidden in the shadow of his hood, and his back was turned toward the stranger.

41 The Bedouin, dared by his inattention, climbed up the slope of the barchan with a knife to cut the stranger's throat and steal his cloak and boots.

42 When he raised the knife, he realized that he could not move.

43 But the stranger turned and looked at him, and the Bedouin cried out, for there was no face under the hood, only two stars shining.

44 In a small moment the stars pierced his soul and torn it apart.

45 The stranger, who was Ebonor, turned without a word and left, while the caster fell on his knees and wept with a feeling of utter emptiness.

46 I decided to rest, though my cursed gift was still with me.

47 When I came to my senses, I noticed that I held in my palms a Book, and in the Book were many names of Nyarlathotep, the Messenger of the Ancients.

48 I alone have been able to read this Book, but others cannot, for it is written that they shall not understand a word in these pages.

49 With the Book containing this knowledge I went in search of a new abode for myself, for I could no longer return to my native village, for I needed time to study the ways of the Ancients, and I needed a dead place, lest my sleep should be disturbed.

Surah 5. Voices in the desert

1 To be able to become a sorcerer, you must try to do the most dangerous thing, for you will have to jeopardize not only your life and your mind, but also the immortal Zu - which the unsacred minds call the soul - as well.

2 You may surpass this distinction and become a god, but most likely you will become a madman.

3 Or - and this may be the worst - you may become both.

4 O you who write evil, remember that it is always inspired by the fathers of evil, whom you will meet after you have passed on.

5 Therefore to turn thy dark thoughts from the road to Jahannam to repentance and prayer is much shorter than that in which thou believest: lest thy evil soul become as dark as this scripture.

6 O thou who hast comprehended the wisdom of secret things, and hast traversed the shadowy paths beneath the stars, hearken to this song of pain drunk by him who walked invisibly before thee, that thou mayest follow the song of his voice through the quicksand that hides the footsteps of his footsteps!

7 He who enters the wilderness walks alone, but where one has gone, another may also come.

8 Majnun is haunted by a terror that feeds on human tears.

9 Do not turn your thoughts away from the fears of the night, but embrace them joy.

10 Let terror take possession of thy body, and let it run through thy veins, intoxicating thee, so as to deprive the faculty of judgment, thy very reason.

11 In the madness of the night, all sounds will become distinct.

12 He who is confident in himself and in his strength, he who knows his place, remains ignorant forever.

13 His mind is shut up.

14 He cannot learn in life, and at death there is no knowledge for him, only infinite certainty.

15 His highest achievement is to become food for the worms that lurk and wriggle in their holes, for in their unconscious glaze they are pure and not corrupted by reason, and their purity elevates them above the simple pride of Adam's race.

16 Tumbling on the womb in horror of humiliation, thou shalt be exalted in the realization of truth; cries, which, unsolicited, shall fill thy throat, cleansing the mind from the corruption of faith.

17 Believe in Nothing.

18 There is no purpose in birth, no salvation for the soul in life, no recompense after death.

19 If you give up hope, you will be free indeed, and with freedom you will find emptiness.

20 The creatures of the night, which leap and glide, barely touching the surface, and flutter, flickering in the flames of the fire, exist only to teach you, but their words are not clear to man, unless he has lost the memory of his name in terror.

21 Be free as a son of the steppes - a wild ass, for all the goods of the world are not worth the wisdom gained in wandering!

22 Two maids will come to you when you lie alone and take you to a place within you that is unknowable but tangible.

23 Fear and despair are these servants.

24 Let them take you into nightmares that follow one after another like grains of sand carried by the wind, until they cover all the milestones of your mind.

25 When thou art lost in the wilderness of the vast Nothing, the creatures of the night will come.

26 Abandon all hope, all other things will leave you, only fear.

27 Your name is forgotten, your memory is meaningless; without desire or intention, without regret, you would have lost your miserable existence and become one with the majesty of the night, if not fear.

28 Let thy fear be thy stronghold in the midst of the abyss of .

29 You cannot escape it, for it is all that remains in .

30 All-encompassing fear is unconfused fear; it is smoothness without shape or color, therefore a man in the state of indescribable fear is not bound to every creature of terror in this world or in other worlds, now and ever.

31 And in this unity, in which all wisdom is found, his mind is opened and the creatures of the night speak.

32 Pain is the fear of the body, and since the body is but a pale reflection of the mind, the pain of the flesh is nothing more than the distant echo of the horror of reverie.

33 But even so, do not despise your pain, for it has its own benefits.

34 Pain attaches the mind to the body.

35 Without pain, the mind hovers in the clouds and is lost in the interstellar spaces, and the darkness consumes it.

36 Just as the mind may lose its properties but never cease to fear, so the body may lose its power and sensation or desire but will always feel pain.

37 As long as there is life, there is pain, while fear lasts even when there is no life left.

38 Despair is inseparable from fear, but it comes when fear weakens.

39 When fear fills the mind, there is no room for anything else, but when it recedes a little (as it happens this way, because it will come and go like the waves of the sea), then the mind remains pure and empty, and this is despair.

40 In despair there is a sense of emptiness that takes years to fill.

41 Let the things of the night fill him with their whispers, and through this will grow wisdom and understanding of the secret paths of this world and worlds unknown to men.

42 Of all sufferings, the glaze is the most useful, for it torments unceasingly, like a worm in the grave.

43 This is the way to the void, vast and infinite; no matter how much food there is or how much food there is, the void cannot be satiated.

44 All living things are nothing but incarnations of gladus.

45 Man is a hollow tube, absorbing food at one end and excreting feces at the other.

46 Is it possible for a man to be other than empty?

47 The natural state of mind is emptiness.

48 All efforts to fill it up are temporary measures that cannot deny this truth.

49 To learn the secret wisdom is the simplest task.

50 Clear your mind with fear.

51 Cleanse the body with pain and gladness.

52 Go out into the deserts of the world, which are like the deserts between the stars.

53 What dwells here is always in plain sight.

54 That's why it exists, to teach.

55 Behind fear comes despair, and in despair the language of shadows is comprehensible to reason.

56 When you empty your mind from yourself, the creatures of the night will fill it with their wisdom.

57 The wisest of these creatures is the black beetle, which dwells in the feces of other creatures.

58 Dead food is better than living food, for its jauhar[7] is closer to the final state of decomposition to which we all aspire.

59 Out of decomposition, new life rises.

60 He who fills himself with decay will indeed be reborn from it, even if mushrooms sprout and shine on the faces of the dead, who rest in their graves for many years.

61 Imitate the beetles and worms and comprehend their teachings.

62 Eat the dead, lest the void consume you.

63 The living cannot teach the dead, but the dead can teach the living.

64 There are creatures in the desert that cannot bear the light of reason.

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[7] *Jauhar - (Arabic)* Soul, essence, quintessence.

65 Just as man is a creature of the day and ceases to recognize himself the hours of the night, so also the creatures of this void cease to distinguish themselves clearly in the hours of the day.

66 They sleep during the day and awaken at night to feed.

67 The fear of man is their food, their excrement is their highest wisdom.

68 The excretions of these entities can be absorbed only when the mind is made empty by fear and is in a receptive state of despair.

69 If the mind is not completely cleansed, their excrement will be expelled and they will perish.

70 The glad's gorged delight retains all food and secretes nutritive juices even from the shells of bugs and worms.

71 Digest wisdom in the darkness and rest in the day.

72 Separate thyself from the race of Adam, for what use are these pale, empty-headed fools to thee, and their endless complaints?

73 They are worthless in life, and in death they are but food for crawling creatures.

74 Separate yourself from them, embrace your fear, and listen to the .

75 And thy teachers shall come, and when they appear before thee, thou shalt absorb their wisdom.

76 Grind their chitinous shells between thy teeth, and consume their jauhar.

77 The sound of their wings and the rustling of their feet are the sounds of song.

78 Eat all, even the other creatures that come to thee: those who have no bodies, but only teeth and eyes that shine in the darkness.

79 The crawling creatures will teach the body, and the shadow creatures will teach the mind, but the wisdom of both will be consumed by thee.

80 There is only smokey in the universe.

81 Eat everything.

Surah 6. The hidden place of the Ancients

1 After ten years of wandering in the desert, I came to the cave ruins of Irem, the city of a thousand pillars, where I decided to stay.

2 Its splendor still haunts my reverie with madness, for this place is enveloped in an unbroken silence; long unknown to men and avoided even by the ghouls and ghosts of the night.

3 I saw many things forbidden to the eyes of mortals in my wanderings under this dark and forgotten city.

4 The stillness, like the darkness of those years past, weighed heavily on my soul as I walked through these tangles in terror, fearing that my footsteps might awaken the dreadful creatures of this hidden place, where the hands of time are entangled and the wind does not whisper.

5 Great was my fear of this place, but more marvelous was the dream-like enchantment that seized my mind and guided my footsteps lower and lower through regions unknown.

6 My lamp shone on the walls of basalt, illuminating the mighty pillars, no doubt not of human design, where fanciful mortared obelisks were mottled with terrible images and mysterious signs stood above me in the darkness.

7 The vault bowed before me, and I descended.

8 Eternity seemed to me the time when I descended, absorbed in the contemplation of the ghastly faces stretching endlessly at arm's length, representing the marvelous deeds of those great ones who are not born of mortal womb.

9 They dwelt here and are gone, but the walls of the halls are still scratched with their marks: an unmistakable resemblance to those monstrous creatures carved from time immemorial beneath the firmament of the uncharted stars.

10 Down, all the way down the endless path.

11 The passage of time had left my mind; the lord of dreams, Nat-Hortat, and eternity possessed my soul.

12 How long, how far have I traveled?

13 I didn't know that.

14 Then, as if awakened from the reverie of Nat-Hortat, my eyes saw a door blocking my way.

15 The seal of the Ancients was visible among the pillars of Irem: a sign which I had seen inscribed in the grave caves of Leng and carried before the idols of the mysterious Aznavour.

16 I groaned, contemplating the dark writings covering the jade stone, writhing like a thousand disgusting creepers.

17 At times, their serpentine outlines slammed into each other as if in battle, at times they intertwined, copulating and creating creatures of even more sickening magnitude, only to disintegrate into a writhing tangle of black serpent-like images.

18 The door turned before my eyes as if it had been pushed open, and I stared into the void beyond, where a huge darkening shape moved between the marvelous stars.

19 Like the moaning of a great wind, the voices of the monstrous burst into my ears with the cries of a thousand tormented souls.

20 The names of Yog-Sothoth, Cthulhu, Nyarlathotep, and many others, which are haram[8] undoubtedly, again scorched my brain like caustic vitriol, bringing me back to the day of my meeting with Ebonore.

21 The minds of the Ancients have penetrated my soul, and I have learned things unholy and unimaginable to mortal man, which I only touched on that paternal day, and regions beyond our time and creation, where blind Azatoth, the Shahinshah of the Jinn, dwells in the abyss of Chaos for countless ages of infinity.

22 Then, with a thunderous roar, the stars swirled before me in a huge swirling vortex, and I was drawn into this nameless abyss like a leaf before a storm.

23 My screams of terror were drowned in the merciful oblivion, and darkness swallowed me up.

24 I woke up in the silent sands of Rub al-Khali to see the great orb of the sun proclaiming the dawn.

25 After this night I practiced my art in solitude for many days, and learned many of the names of Nyarlathotep, and I called upon others of the Ancient Ones, with dire consequences, for I was not prepared for the destruction which they cause: no circle is a safe harbor for them.

26 When the blood of the western eye was turning black and dusk was falling everywhere, I, in my loneliness, wandered in the distant regions of time.

27 In ancient halls with smoldering copper censers, strange shadows danced between vaulted ceilings and curtains of rich velvet.

28 And they filled the stone chambers with the echo of distorted spell language, illuminated by the glow of the forces of Zapredelia.

29 The walls intersected at unimaginable angles, and the devas of the ethereal, who enter life with mad terrors, wandered among them.

30 Frozen with fear, I remained unseeing.

31 And before the rosy glow of the eastern harbingers of the approaching dawn, I emerged from my nocturnal delirium and returned to the place from which I had left for the dreaming halls.

32 Only then did these images disappear and melt with the morning mist, until my evening release from the morass of reality gave them life again.

[8] *Haram - (Arabic)* Prohibition, sin.

33 And when I had finished my retreat, I rose up and directed footsteps toward the south, so that decades later my path might lead me northward to Damascus.

34 There I now write, scribe of the Ancients, all that can be written down of what I have learned, lest this knowledge should pass away and be lost again.

35 For the dreaming black crystal of Hastur cries out from behind the cliffs of Jibel al-Tarik.

The Book of the Ancients

Surah 1. On the heritage of the Ancients and the times before the beginning

1 This book is about the Ancients, whence they came, where they rest, and how they will come again.

2 The spawn of the dark stars will be revealed to you now.

3 Such are the tales of ancient years: tales known only to a few, for they make thee seek thy rest in the madness of the terrifying.

4 The man of peace is ignorant, for his vision of the earth is bound by hills and seas.

5 This person lives on a small island of ignorance, of the seas of crazy absurdities that surround this small world.

6 We must not assume that the mighty forces of the greatest evil will appear before us in the repulsive form of peri or devas.

7 No, you 't.

8 The lesser, visible shaitans are only manifestations of the greatest forces of destruction that remain awake: devoid of their shells and much more rarefied wisps of evil, which suck on the living like leeches from the flesh of the slain great leviathan of the depths, who devastated hundreds of hailstones of the coast before he fell in death with a thousand thrown harpoons quivering in his flesh.

9 For the mighty forces are not subject to death, and the harpoons thrown at them are at most only minor scratches, which heal in a short time.

10 I have spoken before, and will speak again, until my belatedly acquired wisdom be accepted by my brethren as an immutable truth: in the sight of Him who has been for ever and will be for ever the Lord of Sorcery, you will know only shame and despair, if you find yourself in temporary victory, for there can be no hope of eternal triumph with them.

11 This is the Book of the Ancients and their generation, or the account of the terrors with which they came to the earth, the ways in which they fell, and how they must return.

12 This is the Book of the Ancient of Days and the Ancient of Times, which will tell the Mukarrib in detail about the appearance of the Ancient of Days and their destined future.

13 This is the record of the descent of the Ancients to the earth, how they left the gate beyond which they were waiting, and what horrors and wonders they left on their way.

14 O my Allah and all the gods of the earth, may the knowledge I possess have mercy on my soul!

15 But now that my end is near, I fear that there can be no escape from the truth.

16 From the truth of which the sons of Adam and the daughters of Havvah are in blissful ignorance.

17 From the truth about the Ancients.

18 The human mind, fortunately, is unable to grasp the great and frightening reality of what is to come, and perhaps this is merciful to the sane and merciful to the insane.

19 It is said that the blessed beggars of the mind in the darknessthe night and in the twilight of the day.

20 But I wonder if we should not go farther and farther away from the shores of our fragile existence to what we cannot understand,

21 to that which surpasses our understanding of appearances and dreams,

22 a step further beyond the consciousness of the mortal to find the real?

23 And are not the nightmares and reveries that we keep in the darknessdeep sleep truly real?

24 Or perhaps we should not leave our saving grace?

25 Can what we do not know hurt us?

26 If we gather together all that has gone before, all the fragments and parts of our darkness and the darkness of our brothers in terror and madness, we may be able to find a different answer.

27 Is this not why we should call our sisters and our brothers and cast them out, that we do not face our reality and our fears?

28 Are we even capable of realizing all the possibilities of this?

29 And aren't we going crazy with the realization?

30 Look at what will be revealed to us, if we take a serious look at the madness of the wretched, wretched souls of this world

31 and choose whether to flee from our imagined reality into a tangle of madness or to carry the burden of wretched complacency.

32 But for those who dare to go on and keep their sanity, this book is invaluable in the Great Work,

33 and must be studied with the greatest conviction and understanding.

34 It is written by Musa the Prophet that Allah created the world in six days, and He accomplished by the seventh day His works, and rested on the seventh day from all His works.

35 Before He began His work, the earth was dark and empty, and darkness over the abyss; but when He had finished it, He saw that it was good and perfect:

36 and shining on the firmament of heaven,

37 and the grass that sows seed,

38 and the tree that bears fruit,

39 and every living soul that the water has produced,

40 and all manner of feathered birds,

41 and cattle, and creeping things, and beasts of the earth,

42 and the seas and the mountains and the valleys.

43 And then He created the noblest, Adam He created, the first among men, more beautiful than the angels, for his face was created in the image and likeness of the face of Allah.

44 And it came to pass at the end of the sixth day, and this was the last creation of the Creator: and man was made ruler over the fish of the sea, and over the fowls of the air, and over the beasts, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth: for he knew their names.

45 So it is written, and those who believe in Allah take this word as the holy word of their God.

46 But others of our race, who do not wish to take this on an unreasonable faith, as a child takes his milk, should search unceasingly for those who are hidden, and remember that in the intervals between the days other creatures were created by other creators, and since they were created in the night, they remained invisible and lurked in the body.

47 The Ancient of Days appeared on earth, and others say that they created the human race as slaves for their evil eye.

48 The Ancients came to earth, but they did not bring life here.

49 Long before their arrival, Ubbo-Satla, the Great Outer, dwelt in the boiling drowns of the newborn land, for Ubbo-Satla is the beginning and the end.

50 This is the record of the times before the beginning, long before the generation of Adam.

51 For the legacy of the Ancients is for times past.

52 Few wise scholars have tried to explain their message through their incomprehensible connections with the elements of the earth.

53 Let not this view mislead thee: the Ancients are not, in fact, by human aspirations.

54 Their judgment is skewed, and their ways are inexplicable.

55 The Ancients are alive.

56 They wait, imprisoned in places forgotten, where they dream of a time when the stars will rise again faithfully.

57 They feed on the dreams of men, and with their reveries they nourish the cats and cats of men, taking away the threads of dreams from many men and them to only a few, to those doomed Chosen Ones who have been taught about the times before the beginning, places or tales long forgotten.

58 Therefore, they will never be forgotten by a few.

59 Dreaming and waiting for the Ancients.

60 To this day the earth is stained by their presence.

61 Y'ig-Golonak sleeps behind the underground wall, answering from his dreams the call of those who seek evil.

62 Deep in the lowest of the caves of Ubb, A worm gnawing, grows and feeds.

63 Mukarrib, who desires to become a wanderer, may Israni prepare himself for the journey to places like this.

Surah 2. Of the Ancients, their kind and the worlds in which they dwell

1 Thou shalt not think that man is the oldest or the last of the masters of the earth, or that the multitude of living creatures which he knows moves alone in the world, without other entities.

2 The Ancients were, the Ancients are, the Ancients will be again.

3 At the dawn of time, in the midst of the limitlessness called Naxir, the Ancients were and were not; they swam in the waters of darkness without form, in Naxir without sight.

4 Amyater, the great abyss, was not yet created, for it arose only after the void of Naxir, as revealed in Sophinero by the priests of Atlantis.

5 In the dark regions Nadur pronounced His names, and thereby the circle of gods was created.

6 And the Ancients appeared, invisible and terrible.

7 Before the beginning of time, they ruled.

8 An unspeakable horror whispered inexpressibly from beyond the confines of the slender universe: from where no human reverie reaches.

9 The limitless Azatoth, the Shahinshah of the jinn, the horror without form or image, the primordial Chaos, unholy swirling and bubbling in the midst of the limitless Nothing, is the husband and son of Naxir.

10 The first mover of darkness, the crusher of thought and appearance, whose name no mouth shall dare to utter.

11 The supreme manifestation of the primordial fire of the elements, He is the Lion grasping the sword.

12 His star is white, and He has set His dwelling in the hidden south.

13 And the Aeons were proclaimed before Nyarlathotep.

14 And the ahuras were created before Nyarlathotep.

15 Nyarlathotep! Crouching Chaos!

16 He revealed the mystery of Oth, and His reward was great.

17 He is a Messenger of the Ancients.

18 And He established His dwelling in the north, on the top of the great mountain.

19 He will remain there forever, but a part of Him wanders, unburied, in the limitlessness, being born among men.

20 Cthulhu, Lord of the Deep!

21 Inhabitant of the west, where the howling winds blow, where darkness is the royal ruler!

22 These gloomy places have never seen the light of day.

23 His sign is the Scorpio of the starry sky.

24 Hastur, his brother, dwells in the heights above the heavens.

25 He has chosen the abode of the east, and there stands the throne unseen.

26 He is the voice of the Ancients, the avenger and the destroyer, the One who comes riding the polar winds in a chariot of fire.

27 He is the Unnameable One, for He is the Taurus, marching on the Eye.

28 Y'a Shub-Niggurat!

29 The Black Goat of a Thousand Young is the co-ruler of Azathoth.

30 Her image sows terror everywhere.

31 And Nodens, lord of the abyss from which the gods came.

32 And Yog-Sothoth, charioteer of Chaos, lord of appearance, proclamation of the original Word.

33 The gate of the void, He is the keeper of the threshold of primordial horror.

34 Before man was born, they came from the dark stars; invisible and monstrous, they descended upon the primordial earth.

35 In the great sea they waited for long ages, until Nak-sir lifted up His mighty right hand and plucked the firmament out of the sea.

36 And the Ancient of Days and their offspring were scattered in the lands, and they rose in multitudes, and darkness reigned upon the firmament, and their children shall abide forever.

37 In the north they have erected a mighty city, and in the plateaus of the south they have arranged for themselves places of residence, and on the heights - temples to those over whom nature has no power and who are cursed by the Elders.

38 The Shantaks of Leng are the work of their hands; the Ghastas, who dwell in the preternatural crypts of the wild lands of Zin, honor them as their lords.

39 They gave birth to the nagas and ghosts of the night; the Shoggoths are their slaves; the great Cthulhu is the brother of the Ancients, but he too can only dimly discern their face.

40 The Dhols forever pay their paltry homage to the Ancients in the gloomy valley of Pnakot, and the jackal-headed ghouls sing their praises under the summit of the ancient Troc.

41 They marched among the stars, and they came to earth.

42 The city of Irem in the great wilderness recognized them;

43 Leng in the icy wilderness beheld them pass;

44 In the imperishable stronghold of the eternal city of Khabir, on the cloudy heights of Kaf, their sign remained unknown, for they had established their dominion there.

45 There they dwell, and there they will dwell when they are reborn at the end of time.

46 There the Ancients remained, wandering aimlessly in the ways of darkness, and their sacrileges became great in the earth.

47 All creatures bowed down before their might, and by their wickedness they recognized them.

48 And the time came for them to separate, and they fought among themselves, brother against brother.

49 And the Elders, the kings of the firstborn, opened their eyes, and saw the abominations which their offspring had done, who were ravaging the land.

50 Truly great was their wrath!

51 And Narix descended from Betelgeuse, and lifted up her hand against the Ancients, and seized them in the midst of their outrages, and cast them down from the earth: into oblivion, into the land of Khar, into the void of Forbidden, where Chaos reigns and images are unstable.

52 And there they settled, dividing and joining again.

53 And then Narix turned the land of Khar.

54 And the Ancients fled into the underworld, where the Elders laid their high seal upon the gate, and the power of the Ancients could not withstand their might.

55 Then the monstrous Cthulhu rose from the depths and raged with great fury against the Three Guardians of the Earth.

56 And they bound His poisonous claws with a strong spell and imprisoned Him within the bounds of the city of R'lyeh, where He shall sleep, hidden in the waves, a dead sleep until the end of the age.

57 And when they were cast out into the underworld, they were cast out of the twelve worlds, that they should never be seen again.

58 And there they realized the futility of wars among the brethren, and they made peace among themselves.

59 And the brave man Hastur opened the gates that lead to the worlds, and transcribed them.

60 Worlds within worlds, gates within gates!

61 Such was the deception of the kings of the firstborn, lest the Ancient of Days should find the gates of the underworld, for their time had not yet come.

62 Naxir, the highest of the Primordial Lords, trapped Cthulhu in the land of Nahat;

63 Hastura is in the Khali Lake of the land of Khan;

64 Nougat is in the land of Lag;

65 Azathotha is in the ruins of Haktne;

66 Dagon is in the region of Hug.

67 Nyarlathotep wanders the vastness of Varn;

68 Yog-Sothoth is imprisoned on the threshold of time and space in the land of Nahat;

69 Shub-Niggurath wanders free in the vast expanse.

70 Three great cities were founded by the Ancients: Thaar, Muun, and Liin they erected in the underworld.

71 Beyond the gates the Ancients are now held; not in the vastness known to men, but in the corners between them, they pass, silent and primordial, beyond the worlds, invisible to us.

72 Outside the earth they now reign, languishing, and waiting ceaselessly for the moment of their return, when they shall break through the great gate; for the earth has known them, and the earth shall know them.

73 And the Ancients chose Azathoth, a vile man, devoid of appearance or image, to be their Shahinshah,

74 and abide with Him in an incomprehensible black cave in the midst of infinity,

75 where He ravenously gnaws into the Chaos of the beginning amid the eerie, deafening, maddening beating of hidden drums, the discordant shrieking of wicked, piercing whistles and the incessant mooing of the huge, blind, unintelligent gods of Zapredelenie, who are always waddling without purpose and waving their arms in a bizarre manner.

76 From him comes the Crouching Chaos, brother, rival, and terrifying messenger of madness that is Azathoth,

77 the father of all lies and truth, the guardian of the gates, the possessor of a thousand and one faces, flying on the wings of the night, the primordial and eternal, whose name is Nyarlathotep from time immemorial.

78 The essence of Azathoth abides in Yog-Sothoth, who will give a sign to the Ancients when the stars indicate the year of their coming.

79 For Yog-Sothoth is the gate through which those who dwell in the Land of No Return will appear again.

80 The intertwining of time is known to Yog-Sothoth, for all time is one to Him.

81 He knows where the Ancients broke through and revealed themselves in times past and where they are destined to appear again when the wheel completes its revolution.

82 It is known to Him why no one can behold them as they pass by.

83 And of the offspring of the Great Old Ones this is also said:

84 *Sometimes men can recognize their presence in the vicinity by their odor, which is strange to the nostrils and similar to that of primitive creatures;*

85 *But their image, unknown to men, is sometimes recognized in the features of those whom they brought forth among the seed of Adam.*

86 *There is a great multitude of them, some are like men, and some like men*
- and shadows invisible and without form, and these are terrible to the sight, and thrice terrible to those who brought them forth.

87 But their servants are also like the splash of a thrown stone on the surface of the water, how different they are from the true appearance of man and the marvelous idols from the images without form or substance which the Ancients possess.

88 They pass invisibly, they pass viciously in places of seclusion, where the word is spoken and the ritual is practiced in the bloody season, which different from the seasons of men.

89 The winds murmur inarticulately with their voices; the firmament whispers what comes their minds.

90 They bend the forest; they raise the waves; they destroy the hail; but neither the forest, nor the sea, nor the hail shall see the right hand by which they are smitten.

91 Kaf in the icy desert of Kewaal knows them, but who can know the firmament of the wondrous mountain Kaf?

92 The icy desert of the south and the islands submerged in the abyss conceal stone vaults on which their seal is engraved, but who among mortals has seen the deep, cold hail with its sealed tower, festooned with garlands of seaweed and barnacles?

93 The Great Cthulhu has placed a spell on the gates of Forbidden, so that no brazen man will dare to cross them.

94 And waiting are the Ancients, patient and mighty.
95 Cthulhu sleeps in the sunken city of R'lyeh, waiting for the moment of his awakening.
96 But when Nyarlathotep speaks the Word, he will awaken and return with his hordes to the earth, and his kingdom will be short, but it will last forever.
97 Night will fall after day; summer will become winter, and summer will turn to winter.
98 Man now reigns where they reigned;
99 But the days of man shall pass away, and they shall soon reign again where he now reigns,
100 And when they return, nothing shall be able to resist them, and all men shall bow their heads before them, and serve them as their lords.
101 Yog-Sothoth is the key to the gate through which the worlds meet.
102 He shall be released and shall ascend in the ways of the earth,
103 and those who know the gates will awaken to make straight the path of the Ancient of Days and serve them as they will,
104 But those who open the way unwittingly, let them understand that they will be judged according to this.
105 Then the abominable tribe that comes after, the Yajuj and Mad-juj, will recognize them, and their might will break forth upon the earth.
106 By their stench and their wickedness shall the human race know them, and their curse shall flood the earth and stain it.
107 Their hands are forever upon the throats of men, from the beginning of time known to the end of the knowledge of time, but no eye shall see them; and their house is at thy fortified threshold.
108 But those few who commemorate their former presence by incantations and sacrifices offered in the places of their power will be called the sons of Adam and the daughters of Havvah, who bleat like lambs grovel like cattle led to the slaughter.
109 For the food of men is for them, and of cattle working in the field.
110 The prayers of the prophets cannot stand against them.
111 Neither the crescent, nor the cross, nor fire, nor the star will prevent their invasion when the heavens give their sign again and the gates are opened.
112 They will come to us in darkness, but their fires will make the night glow with the brightness of pure brass, outshining the face of the sun.
113 Such are the deeds of the Ancients who rebelled against the kings of the firstborn and were cast down into the underworld.
114 Y'a Nyarlathotep!
115 The time is near!
116 The hour when they shall pass through the gate is signified in time.

117 So you wait.
118 Stay awake, for the hour is near.

Surah 3. On the Descent of the Great Ancients and the Gates of Time

1 This is written of the descent of the Ancients from the stars in the Book of Yvonne:
2 *The first thing that came here was black, and it was Tsatoggua, who came from the gloomy Saturn not long after the creation of life on earth.*
3 Of all the Ancients, Tzatoggua is the most mischievous, excluding Nyarlathotep.
4 His image is that of a giant toad with a human head, a wide mouth and bulging eyes.
5 He did not go through the starry space, but by the paths which lie between the stars, and Yvonne says that He appeared before His ascension to the upper world on the earth, to the place which had passed away.
6 For uncountable ages He lurks alone, infinitely smooth, in the dark depths of the subterranean abyss of N'kai, fat and embittered on the rivers of blood spilled on the altars of His ruthless worshippers.
7 And after this the great Cthulhu came hither, and all his kind from the far dim green star Hoth, and the Inhabitants of the deep, and the vile Juggs, who were their favorites.
8 And the harlot goddess Shub-Niggurath followed with them from creepy Yaddith, and all Her servants, even the little forest folk.
9 But not all of the Ancients who were spawned by Azathoth in the beginning have descended to this earth.
10 Azathoth himself, the Shahinshah of the jinn, the One who shall not be named, lurked from time immemorial in that dark world near Aldebaran, in the Hyades, and his sons were with him, who came down here to take his place.
11 In the same way Ktugkha chose the star Fomalgaut as His dwelling place, whence He unleashed upon Yarnak the dreadful Apkhum-Zhah, the essence of the pre-polar cold.
12 And Ktugkha dwelt on Fomalgaut, and the fiery ghouls that serve him and are called the fires of madness, and Ftaggua, their leader, dwelt in the world called Ktingoi.
13 Written by the makers of the manuscripts of Pnakot, who read this in the ancient tablets of Tzanthu:
14 *Lightning descends* from *Fomalhaut to the earth at the warlock's call:*
15 *Ktugkha raleff'ka ett Ktugkha nuva skarak!*

16 When thou hast repeated this incantation three times with proper expression, thou canst call Ktugkha to the earth, and his servants will come with him, burning all things with their incessant changes and melting the steel of Damascus.

17 But it is written by Yvonoi that thou must first obtain the rod of Ktugkha, or else His wrath will fall upon thee.

18 As for Apkhum-Jah, She descended to earth and dwelt till time in Her cold land, where She was forever bound by the mark of the Elders.

19 Hastur the Unnameable left the gloomy Juggot to tarnish the earth at its beginning.

20 And Vultum the monstrous, the terrible one, who is the brother of the black Tsatog-gua, descended in His might upon the dying Mars, which world He had chosen for His dominion.

21 Then it is said of those creatures of Azathoth, who did not remain within the secret places of the earth;

22 For when the Great Old Ones descended from the stars in the misty beginning, they brought images and likenesses of their brethren with them.

23 It is known of them that the hounds of Tind'elosi, who served Hastur, brought the shining trapezohedron into the world from Southgoth, where it was created with exceptional skill in the days before the first life of the earth.

24 And the idols of the Ancients appeared through the shining trapezohedron, which is the talisman of the terrifying Nyarlathotep, when the Great Ancients called to their aid the might of the Crouching Chaos in the hour of their great need, in the time when the Elders came in their wrath.

25 Likewise, the Inhabitants of the Deep brought into this world the terrifying image of Byatis the serpent-bearded, son of Y'ig-Golonak,

26 Through which He was first worshipped by the gloomy Phalusians before the appearance of man on earth,

27 then the inhabitants of primordial Pacifica,

28 until the Elders descended and plunged the ancient lands into troubled waters.

29 For the Great Ancients had foresight of the day and hour of their need, when they were to call to their side those formidable brethren who had chosen the far world as their dwelling-place, and it was for this purpose that they brought these images here.

30 Now of the starry idols of these few are only known to men.

31 It is said that they were created by an outlandish talismanic art and that the magicians and enchanters of the earthly world did not find the Great Ancients worthy to tell them these secrets.

32 But it is written in the ancient, forbidden books, that a formidable power lurks in these images,
33 and that through them, as through a strange gap in time and space, those who dwell far away may be invited and called here and there,
34 as they came here in the fullness of time, until the Elders descended into this world in their wrath.
35 It is also known that the Ancients have many henchmen who dwell among men;
36 and that all of them, human-like and non-human-like, zealously do the will of their masters in return for the favors of the terrible genie, Nyar-lathotep, their Messenger.
37 And they worship the Ancient of Days in their image and likeness, but we must be careful for this,
38 For these idols are unclean and have been known from time immemorial as drinking the lives of those who unreasonably possess them, or who seek to call the Ancient of Days through such images into this world and survive.
39 There is nothing within the knowledge of man to destroy these things, and many have sought the destruction of that in which they have only found their destruction.
40 But against these images, because of the stars, the sign of the Elders has great power,
41 But beware, lest in the battle between him who dreams afar off and him whom thou callest to destroy his likeness, thou be swallowed up and swallowed up,
42 or you yourself will be annihilated by Him, and doubtless your mortal-less soul as well.
43 It is written of the Ancients that they wait forever at the gates.
44 And the gate is any place at any time, for they have no concept of time or place, but at any time and in any place they can appear.
45 And there are those among them who are able to take on every form and property, and every hypostasis and every countenance, and the gates are everywhere for them,
46 But the first among them are those which I caused to be opened, namely, in Jireh, the possessor of pillars, the city under the wilderness.
47 But wherever men utter forbidden words, they shall call therein a gate, which shall arise, and through which those who come through the gate shall be expected,
48 and between them the Dhols, and the Mi-Go, and the people of Cho-cho, and the Inhabitants of the Deep, and the Gules, and the Ghosts of the Night, and the Shoggoths, and the Chthonians, and the Shantaks, who guard Mount Kaf in the icy desert and the plateau of Lenga.

49 All of them are equal children of the Elders, but the great people of Yita and the Great Old Ones, unable to find agreement with each other and both with the Elders, separated, leaving the Great Old Ones in possession of the land.

50 But the great people, returning from Yit, chose as their further dwelling place in time the earthly regions unknown to those who on the firmament nowadays.

51 And there the inhabitants of Yit remain until those winds and voices that ruled them many times before appear again, and forever they wander on the winds above the firmament and in the expanses of interstellar space.

52 All the Ancients are seven times seven and one, which is two.

53 And three among them are like the Veils of Nonexistence, and these are the Other, the Great Outer: Ubbo-Satla, the first cause unborn; Azatoth, the blind mad god; and Yog-Sototh, the key and the gate.

54 Of the others, eleven are the most important for men, and these are Tsatoggua, the toad-god; Yidra, the black mother;

55 Y'ig-Golonak Zul-Karnain; Hastur the Unnameable; Lord Nug, possessor of the fifty names;

56 Ktugkha, lord of the flame; Diabaka, called Utu and Shamash; Ishtar Shub-Niggurat, the great Goatwoman with a thousand little ones;

57 Nyarlathotep al-Khemi, the Crouching Chaos; Nodens the Srebroken; and Cthulhu, who is beyond them, but one of them.

58 These are the Great Ancients, and connect the names of Amesha, seven of them, with the heaven of the wandering stars, but above the Ancients are the small bodies of these.

59 It is not because they dwell in these heavens that they are spoken of as the spirits of the wandering stars, nor because these stars have dominion over them, but only from the feeble conceptions of men.

60 The names of others of their kind are whispered in deep caves, and others of the Lesser Ancients are no less than the Great, but these are the foremost among them in our world and in our time.

61 The Ancients are manifold and their ways are inexplicable, their aspirations are beyond the comprehension of mortal man, and Spenta and Ankhra are united in them, and their relations with each other and between them and the Elders are incomprehensible.

62 Therefore, at one moment they oppose each other and at another moment they favor each other, but both enmity and friendship for them are like glints on the surface of a lake.

63 Do not think, however, that all Great Old Ones are dark like Tsatog-gua.

64 Azathoth is all light and all heat absorbed by it, and the orbs of Yog- Sothoth shimmer with the flames of the stars.

65 The Ancients visit the earth from time to time riding on stars made of unknown metal.

66 And the knowledge of the Elders will not hinder these phenomena; for they do not walk the earth in their forbidden guises.

67 They visit the heavens of unknown lands, high places and abandoned corners of the earth, and grip with terror the heart of the lonely traveler and all who see their signs.

68 But no man can foresee their dark purpose or behold their faces, for they pass with great speed on the back of the wind and tear the nets of time in their fury.

69 The beast of the night will foretell their arrival.

Surah 4. About Ubbo-Satla

1 It is said that the oldest of the gods, the prototypes of all the gods of men, were known and honored before men arose; and it is also known that the oldest of the gods all come from a single source.

2 This source is sometimes called Ubbo-Satloja, and all gods are various manifestations and multiplications of Him.

3 In the farthest reaches of the universe, where there are no appearances and images, there multicolored swirling mareva keep the secrets of the world-building.

4 And there, in these spaces, the purple haze of Ubbo-Satla can tell the ancient secrets of the Ancients, for He is the oldest among them.

5 But whether Ubbo-Satla is a place, or an entity conscious, or a vortex of unfathomable unknown forces and properties beyond the cognizable universe, is not known for certain.

6 Indeed, Azatoth, the mad and monstrous one, who dwelt in this expanse before the stars that wander around the sun arose, and remains here to this day, is the local vortex of immensity, which is Ubbo-Satla.

7 And Nyarlathotep, the glorious, dark wanderer and seducer of all that is reasonable on earth, is he not only the hand of Azathoth, a body created in the image of the life and mind of the earth, in order to distort this life and lead it to destruction?

8 And is it not the great Yidra herself, who came into existence with earthly life and who through ages intertwines endlessly with all creatures of the earth, who teaches reverence to Ubbo-Satla?

9 For He is the beginning and the end, the first cause unforgotten, unbegotten.

Before the arrival of Tsatoggua, or Yog-Sothoth, or Cthulhu from the stars, He settled in the boiling marshes of the new-born earth: a cluster of flesh without head or members, giving rise to gray, featureless tritons of beginnings and ghastly prototypes of earthly life.

From him came those who dared to oppose the Elders who ruled from Betelgeuse:

the ones who went to war against the Old Ones, the Great Old Ones,

led by the blind mad Azathoth and Yog-Sothoth, who is All-in-One and One-in-All,

and are beyond the control of time and space,

and whose manifestations on earth are Umar al-Tawil and the Lesser Ancients,

and always dream of the times when they will rule again,

and to whom the land rightfully belongs,

and the whole universe is a part of it.

Protection against thieves and devas, against the Inhabitants of the depths, dhols, chthonians, cho-cho, mi-go, shoggoths, ghasts, falushians and similar creatures, who serve the Great Ancients and their kind, is the sign of the Elders, carved on the gray stone from the ancient Mnar, but it is much weaker against the Great Ancients themselves.

The possessor of the stone can command all creatures that cross, swim, sneak, prowl or fly, even at the source from which there is no return.

In Yah as in the great R'lyeh,

in Y'ha'ntlei as in Yoth,

on Yuggoth as in Zotik,

in N'kai as in K'nyang,

on Mount Kaf in the icy desert of Kewaal, like Lake Hali,

in Karkoza as in Yiba his strength shall endure.

Until the luminaries shrink and cool,

until the stars die and the space between them widens,

until the power of all things fades, -

the stone bearing the mark of Aggah is laid upon the Great Old Ones by the spells of the beneficent Elders.

But the times shall come, as the times were before, when they shall return, for these things have been revealed:

That which sleeps is not dead: sometimes even death.

In the madness of the ages is able to die.

And in his great return, the mighty Cthulhu will rise from R'lyeh, beneath the sea;

35 and Hastur the Unnameable shall come forth from his hail, Carcosa, which is near the lake of Hali, on the dark star, in the Hyades, in the neighborhood of Aldebaran, the red eye of Taurus;

36 And Nyarlathotep will finally cry out His Word in the darkness in which He dwells, that the Great Ancients and their Chosen Ones may hear Him;

37 and Shub-Niggurath, the Black Goat of the forests with a thousand young ones, will split and breed again,

38 and her monstrous seed will multiply in its turn,

39 and She will take dominion over all tree nymphs, satyrs, peri and small folk;

40 And Ktugha will encompass His dominion on Fomalgaut, and He will lay His right upon those who oppose Him, and will destroy them;

41 and the blind, mad, evil Azathoth will appear from the midst of the world where all is Chaos and destruction, where He bubbles and blasphemes;

42 and Yog-Sothoth, who is All-in-One and One-in-All, will manifest His orbs;

43 and Ytaqua will be back;

44 and Lloygor and Tschar will cross the interstellar expanse and ennoble their servants, choo-choo;

45 and Tsathoggua and Abhoth will emerge from the foul, murky caves of N'kai in the belly of the earth.

46 They wait forever at the gate, for their time is near, and this hour is in their hands,

47 and the Elders sleep, dreaming, unaware of those who know the spells cast on the Great Old Ones by the Elders, as well as of those who know how to break them, just as they have already learned by what means to summon the servants of those who wait outside the gates of the Forbidden Realm.

48 And the Ancients shall have dominion over the earth and over all that is upon it, and shall prepare to fight again with the Elders, when the Lord of the great abyss shall know of their return and shall appear with His brethren to dispel the evil.

49 And it is said that every earthly life, having passed through the great circle of time, will eventually return to Ubbo-Satla.

Surah 5. About Azathoth, the blind mad god

1 There is a reason why the whistle is so important to those who worship the Ancients in dark places and secret caves, away from the ears of the unsacred.

2 In the seething and fiery center of the universe on his black throne sits Azathoth behind the walls of darkness.

3 There is not a single person who sees Him and retains his sight.

4 He is blind and mad, but He plays His whistle eternally, and the pearly sounds rising and falling in measured tones are the foundation of all worlds.

5 These sounds are more than a song, for they are numbers.

6 Eternally calculating Azathoth sounds in the fabric of space and time.

7 If His whistle were to suddenly fall silent, all the heavens would be shattered one by one, and the darkness of the worlds would disappear, and everything would be as it was before creation.

8 There is a secret, known to few, that His whistle is cracked and cannot make a pure sound.

9 Others say that when He blew the first mighty sound that began the creation of the worlds, its power was so great that no instrument could bear it, not even the whistle that produced it.

10 But this is an explanation for unintelligent infants; the truth is in everything, for the crack in the whistle is a way of expressing the imperfection inherent in all created things.

11 All created things are imperfect, for perfection is without form or attributes.

12 Azathoth himself is imperfect, blind and weeping when He plays the whistle.

13 But how can an uncreated Creator be imperfect?

14 Learn this mystery and become wise.

15 Only the breath is perfect, carrying sound and spreading it everywhere in expanding circles, invisible and devoid of appearance, for sound is the image of breath, but breath fills everything.

16 How else would sound reach the farthest reaches of the universe?

17 This is not the breath known to man, but the subtle essence of breath, invisible and intangible, and forever remains unknowable.

18 Azatotov's whistle simultaneously creates and destroys worlds in infinite combinations, and they are like dancers spinning on the woven carpet of time.

19 There can be no creation without destruction, and there is no destruction without creation.

20 To destroy a thing is to create something else, and whenever a thing is created, something is destroyed.

21 The mad god on his black throne does not choose what to create and what to destroy, but only maintains the balance and constant order in the number and pitch of sounds.

22 These trumpet sounds are numbers, for they operate in proportion and proportionality.

23 All things made up of numbers.

24 Men are created in their flesh according to the algebra of Azathoth, gathers multitudes and creates forms.

25 No creature has ever seen Azathoth, except Nyarlathotep, the Red-Headed Chaos, the sower of terror, whose name is awe-inspiring.

26 In Azathoth there is Order, in Nyarlathotep there is Chaos.

27 As if they were brothers, and can never be separated, for even when they are distant one from the other, the work of Azathoth is destroyed by Nyarlathotep.

28 A blind mad god created the universe by playing the whistle, but it is said that the Crouching Chaos will snatch the whistle from his saggy lips on the last day of time and break it, ending everything.

29 Nyarlathotep looks at his brother with contempt, but he knows that he is as dependent on the song of Azathoth's whistle as all other creatures.

30 That is why He is angry and eagerly awaits the last day.

31 As for the face of Azathoth, no Kalam has described it unless the writer has lied, for no living creature can look upon Him and bear the terrible heat and black glow of Him, like the trembling invisible rays of red-hot iron, which strikes the skin and pricks it, or hisses and crunches when too close.

32 Only Nyarlathotep the Many-Faced saw the mad god, and even he was blinded by the flames and had to turn away after a moment.

33 The common people in the marketplace sometimes ask in a leisurely conversation why the world was created, but there is no answer, for the world was created without purpose by a madman, to whom good and evil are one.

34 Experiences He smores and eats, but is never satiated.

35 He plays and he hears, but he does not see.

36 In His sorrow He knows nothing.

37 There is no happiness for Him.

38 He plays patiently, and the song of His whistle rolls in smooth waves, rising and falling on the breath of the universe, and the sounds fill things and move inevitably towards the last day, when His brother's anger will be aroused and silence will come.

Surah 6. About the Yog-Sothoth and the gate that He represents

1 The way is open before Mukarrib, not the already known distant way, but another, leading away from the power of time to other worlds and leading to other worlds.

to the final void beyond all lands, stars and universes.

2 Before thou beholdest the unknown and hidden mountain of Kaf, let thee comprehend the guide.

3 May you follow the guide, the terrible guide who has inhabited the earth for countless ages, long before the first men, animals and plants, when vague, forgotten shadows roamed the damp, steamy firmament.

4 They erected marvelous hailstones, on the ruins of which the first of the beasts frolicked.

5 The whole world has feared this genie ever since Lomar rose from the bottom of the sea, and the children of the fiery mist came to earth to teach men the ancient covenant.

6 And as long as there are those who dare to look at the radiance behind the veil and accept Him as their leader, they will become more and more cautious in canceling their former dealings with Him.

7 Woe to them! Prudence has surely forsaken them.

8 For Saddam ibn Shahab (peace be upon him and blessings of the Ancients!) narrated what is inscribed in the Book of Thoth:

9 *The price of the sight of one in His face is terrible, for strange and monstrous are these wonders.*

10 *Those who follow Him through the highest gates will not return from this way,*

11 *For in the vastness of this vastness, which surpasses our world, there are ghosts of night that consume and captivate the soul.*

12 *Evil deeds are done in the night, a hideous guardian pips the sign of the Elders,*

13 *and the horrible creatures that feed on the grave herbs that grow on decayed flesh, guarding the secret gates that every grave knows, and the celebration of corruption will be with them forever.*

14 *These creatures slip out of the damp and stinking holes of their disgusting lair.*

15 *But they are less terrible than Yog-Sothoth himself, who keeps the gate and the way and speaks the Word.*

16 *At the head of the hordes of the dead, He will sweep through all worlds and cast down every one into the abyss of the nameless womb.*

17 *For this is the guide and guardian of the gate, Umar at-Tawil, the Ancient of Days, who is called the Old Days.*

18 He is the highest hatred that has ever existed in any land and appeared ever in any heaven.

19 Umar at-Tawil is a man, if you him, you defeat yourself, if you defeat him, you defeat yourself.

20 He is a threshold of the highest measure.

21 Terrifying fear and surprise will topple you over.

22 This will tell you that He is found in one of His innumerable .

23 There is no importance appearances, for He is the lord of appearances.

24 It calculates the essence, and with it you will struggle.

25 And victory will not give you glory or honor, but on the contrary, it will make you despise men even more.

26 This, though victorious, shall be yours, for you can no longer exist except in Him, as one of His countless servants, cowering in your dust, in the dust of Adam's race.

27 He is like a huge shadow wrapped in a toga and standing on an octagonal pillar.

28 And He has no eyes, for otherwise He sees the world.

29 He speaks to the mind without words, and you do likewise.

30 But address Him with utmost reverence.

31 Surrounded by Umar at-Tawil are the Ancients, as obscure as himself.

32 His song is the gate through which the Ancients go to other worlds.

33 Let the Mukarrib know this, and let him pass through the gate, if his guide let him.

34 And then the essence of mukarrib will disintegrate and mingle with being, for being embodies the All-in-One.

35 But rise up thanks to Him, for He is the last of His generation, and thanks to Him you will find your way to Mount Kaf.

36 He accepts no sin before His generation, as it should .

37 He suffers with every life that He cuts off, but that is His lot.

38 So fight clean - and you will purify Him, and defeat yourself.

39 In ancient times, the priests of the secret teachings called Him Yog-Sothoth and whispered His name from mouth to mouth.

40 And they called Him, in the language of the dead fires, the Dweller beyond the Edge and Lord of the Unexplainable, the Mi-Go, the crab-like creatures of Yuggot,

41 and they honor Him, who is in infinite unity with all time and with all the world.

42 They abide in the high lands of the east and in the yellow desert of the north, and continue to serve Him as His honored ones and messengers, and marvelous are the patterns on their heads.

43 Only Yog-Sothoth has the power to open the gates between their far country beyond the star Dubhe and their villages in Yuggoth beyond

In the heavens of Saturn, but before the heavens of the stars immovable, for He zealously guards the gates, even creating and destroying them at times with His dancing multicolors.

44 My words are clear to thee, O man; my congratulations to thee!

45 A different end has come to this Book of wisdom and ordinances.

46 A different mystery has been solved.

47 Who can learn a good lesson from this?

Sura 7. About the thirteen divine spheres that constitute the body of Yog-Sothotha

1 Ibn Shahab (peace be upon him and blessings of the Ancients!) verily said that the face of Yog-Sothoth is the face of the heavens.

2 He is a gate made up of thirteen balls of nothingness.

3 But to say so would be a mistake, for the thirteen balls exist, though in a different way.

4 In them flow the abominations of men, for Yog-Sothoth created them in his divine baseness.

5 And there the twisted creatures that could not defeat themselves find their end.

6 He and the great space around Him are one, and His revolving, intersecting orbs are the orderly movement of His thoughts.

7 Some of them move quickly, while others move slowly, marking the symmetry of the wandering stars.

8 Only His face is visible to men, and He has no body.

9 His body is the universe itself: not its created flesh, but the dimensions of the corners and the spaces between them.

10 For He is begotten from the essence of the intangible, and His appearance is of ever-shimmering colors, like the shell of the beetle or the speech of the silent winged mi-go.

11 Those honor Him who delight in the gates of the One who is All-in-One and One-in-All.

12 They serve Him within circles built of great stones, and they told me that the chief among them is in the grassy plains of the land of the Britons.

13 Its builders are forgotten, but their creation is faultless, for from it paths open to every corner of the universe and to innumerable small gates.

14 Se is the great mother of gates, and in the hand of Yog-Sothoth are the keys to it.

15 They are not opened carelessly, but only when the stars are spaced in a straight line at angles suitable for the passage.

16 The gate is opened when He comes, and His countenance of glittering multicolored orbs moving and crossing is the gate and the key, and the keeper of the gate, and through the gate He passes.

17 A great danger is hidden in His orbs.

18 They may appear before you as pure matter, but beware!

19 They will crush you like a straw is the flame of a bonfire.

20 And yet encounters with them do happen.

21 The one who passes through them becomes for a moment a Yogi Sotot, knowing everything past, present and future.

22 But when he passes through the gate, he forgets everything except lingering sorrow and inexpressible regret.

23 And so deep and strong is this sorrow that many of the past find their life unbearable after discovering the face of the Inexplicable One.

24 But when thou hast bowed down before thy Lord, thou shalt not do these things any more.

25 His orbs shall serve thee like obedient lambs, but they shall cherish bitter malice, for it shall give them life.

26 They are pure shells, devoid of higher life, but life touches them incessantly.

27 They undergo in themselves a millennial torment, unceasingly destroyed and rebuilt.

28 Thou shalt not dare to touch them, for they are being and nothingness, but thou shalt serve them with gladness, for black is their vicious power and might.

29 Passions and dark intrigues strengthen them.

30 Don't get tangled in their crazy web.

31 Do not give in to the delusion that you have deceived them with flattery and glorification, for you, my race, are genuine, but they are not.

32 That's the final instruction!

33 In the dark and cursed orbs of Yog-Sothoth there is nothing more to narrate.

Surah 8. About Yidra, the bringer of dreams

1 *Hundreds of spring winds are blowing Her fragrance,*

2 *Thousands of autumn rains wash away her footprints,*

3 *Evil ages have erased the echoes of her appearances.*

Where the song of Yidra sounded. only the memory of the hills will not melt.

Before death appeared, She appeared;

for untold ages there has been life without death, life without birth, life unchanging.

But finally, death appeared;

the birth came;

life became mortal and changeable,

and the fathers died therefore,

and sons were born,

and never has a son been exactly like his father.

And the slime turned to worm,

and the worm is the serpent,

and the serpent turned troglodyte of the mountain forests,

and the troglodyte is a man.

Of all living things, only She escaped death, escaped birth.

But She could not avoid change, for all living things must change, just as the trees of the north shed their leaves to live in the winter, and raise them to live in the spring.

And therefore She learned to swallow up mortal and changeable creatures, so that by their seed She might change Myself, and so that She might be like all mortal things according to Her will, and so that She might live forever without birth, without death.

The osprey was swallowed by Yidra and learned to extend its ;

the bear swallowed She and learned to wrap herself in furs against the creeping ice of the north;

Yidra can take the form of all the known things of life!

But no form that She can assume is truly beautiful, for all creatures that are unclean are as much a fraction of Her as those that are beautiful.

She appears to Her admirers in many marvelous and beautiful guises, but only because they do not see Her true appearance, but only the hypostasis that She wills them to see.

For as yogis can send their thoughts and visions to each other over great distances, so Yidra sends Her thoughts to men and compels them to see only what She wills.

In fact, She sends thought that Yidra abides in one soul, for She has many bodies hidden in the jungles of the south, and the icy wastelands of the north, and the deserts beyond the western sea.

For this reason it happens that Her temples are many, and through them She expects to be united with all kinds of devotees, until Her mind becomes a vast unity.

Written by Idak Yang, the mad lama:

Yidra, alone, longing for the life of the creature;
The lonely, thirsty life of the land.
Yidra, the goddess, the tribe of His incarnations leading;
The goddess of the hawking Yotha in the celestial distance,
The goddess Hoth, whose offspring dream on the body of the earth.
And awaken to satiate their tinkling smoothness,
The Goddess of men who bow down before Her in places reserved and far away.
Yidra, the priestess, who teaches His faithful ones all kinds of mysteries;
A priestess who teaches the marvelous tongues of the ancestral lands.
Yidra, the generous one, dressing the hills and meadows in verdure;
Generous, opening the way for the waters of the desert,
Generous, the crops and herds are carefully protected.
Yidra, the mistress who longs for the seed of His devotees;
A mistress in whom must be the seed of all ,
A mistress in whom must be the seed of change and death,
A lover whose perfection is transformed,
Infused with the seed of the past and changed
Into an appearance devoid of past and present.
Yidra, the mother who carries in her womb the fruit of past centuries;
The mother of everything on this planet,
Mother of offspring past and present,
A mother whose children remember everything in the world;
Their fathers had long ago sunk into the silence of death.
Yidra, the giver of life, who brings long life to her devotees;
Life-giver, giving countless centuries of life
To His lovers, His admirers, and His children.
Yidra, insatiable, hungry for sons from new fathers;
The Insatiable One who sends her devotees away
For Her endless changes to find new blood,
Insatiable, hungry for new lovers.
Outside the blood of His admirers,
If She, and Her kind, and Her admirers.
Wither and wither in undying death.
Yidra, dreaming dreams, obscuring the mind of devotees;
She who dreams, who hides her face behind a fog,
Dreaming dreams, and hiding her face with unearthly beauty.
Yidra, enveloping, with mirages shadows weaving together;
Enveloping the lost and foes forever consuming,

67 *Enveloping, husbands forever sheltering...*

Surah 9. About Y'ig-Golonak - the ancient serpent - and Byatis the serpent-beast

1 Numberless and manifold are the dim terrors of the earth that flood the ways of it from the beginning.

2 Between worlds, in the interstellar expanse, there live misty black creatures that whirl and twirl and dance in the void, grinning and laughing when they meet travelers rare in their lands, and try to touch them with their slimy paws if a passing object arouses their curiosity.

3 They sleep under undisturbed rocks;

4 they grow out of the trees by their roots;

5 they move beneath the seas and in places underground;

6 they dwell in the deepest sanctuaries;

7 They appear sometimes from closed vaults, haughty bronze, and low graves of clay.

8 These are the nameless embryos of the Ancients, and, like them, they are eyeless, mad, and languishing with the greatest thirst and gluttony.

9 There are among them those that have been known to man since ancient times, and others, yet unknown, that are not revealed until the last days.

10 These, lurking to this day, are the most horrible and vile of them all.

11 But among those who have made their presence known before and have made their presence known now, there is one who cannot be named openly because of His great wickedness.

12 This is he who begetteth serpents, the inhabitants of the hidden vaults, who are begotten of death and bring forth death, of whom the human race has always feared.

13 Why these creatures, which crawl on their belly and live under the firmament, became a cause of trembling and fear, has long been forgotten.

14 Only in the dreams and tales of men can you find echoes of this.

15 It is written by Musa that the serpent taught wisdom to Havvah, and because of this the serpents and men became enemies of death for ever.

16 From ancient times the serpent was known as the wisest of the creatures of the earth and immortal, for it renews itself by shedding its skin.

17 What made the wisest man hateful and terrifying?

18 But know that the wisdom of the serpent is the wisdom of Y'ig-Golonak, the Ancient of Days.

19 In the darkness of time, Y'ig-Golonak appeared to the forefathers of men and spoke silently to their minds, so that the mystery of eternal life might be known to our race as a reward for their devotion and worship.

20 But the prophets were afraid of the wisdom of the serpent and decided that the union with Y'ig-Golonak would be rejected by men, lest the poison of the serpents enter their souls.

21 Therefore they destroy serpents, when they see them, even if they are harmless and do not cause any inconvenience.

22 But not all of mankind followed the prophets.

23 Some have made secret alliances with the lord of the serpents, and they are known for their devotion to these creatures.

24 The form of the serpent is the form of Y'ig-Golonak, His original hypostasis, for He sometimes walks in the form of a man with the head of a serpent, but this is only an image which He takes for communicating with men.

25 In His true form, He reclines on His belly and is without members.

26 The black barbarians of the Maghreb call Him Damballah, while to the inhabitants of Al-Khem, the land of the Firaun, He is known as Apop.

27 This is the serpent of the world, which encircles the world, and He has neither beginning nor end, and is not subject to death.

28 In many lands they praise Him.

29 The devotees of Y'ig-Golonak are mighty in the temples of the eastern lands, where He is honored as the Sheikh of the serpents, for He devours the lesser serpents, and stands upright on His tail, and His eye entangles the minds of those who look into His eyes.

30 It is not in the power of men to resist His temptation.

31 Only the sound of the whistle has dominion over Him, and when He hears the sound of it, He begins His dance, and cannot strike a blow while its song is sounding.

32 Know, then, the great mystery known to few, for the sounds of the whistle are the song of Azathoth, the blind mad god, who is the heart of the world-building, and whose song has created countless worlds.

33 All creation is subject to Azathoth's whistle, even if one does not want to submit to His will, hating in his heart this ruler for His madness.

34 Let the muqarrib deny the teaching of the prophets, and let him not kill a serpent, even if that serpent attacks and stings, for to kill a small serpent is to incur the wrath of Y'ig-Golonak, to whom serpents are His eyes.

35 Wherever the serpent creeps on his belly, there Y'ig-Golonak watches, even if this small serpent is no bigger than a worm.

36 They are all His children, for they bear the essence of the Ancient of .

37 But the eldest of the sons of Y'ig-Golonak, Byatis the serpent-brained, appeared with the Great Ancients from the stars, summoned by the worship made before His image, which was brought to earth by the Inhabitants of the depths.

38 He may be called by the touch of a living creature to His image.

39 His gaze brings darkness to the mind; and it is said that he who looks into His eyes shall be caught by His gaze.

40 He revels in those who come to Him, and those whom He revels in, they feed His vital forces, and by this He grows.

41 For such are these images of the Ancients, brought from the stars, when the whole earth was young, that a mental bond unites Byatis or Y'ig-Golonak or others to their images,

42 And the Phalushians and others who worship the Ancient of Days and who serve them in this world can communicate with their masters by means of these idols.

43 But the darkest doom and unimaginable horrors are reserved for those who inadvertently find these idols of the Forbidden, for the Ancients will drink the life force through this delicate bond, and their reveries will be distorted by the terrifying gaze into the primordial abyss.

44 Great are the serpents in multitude, but pitiful when killed singly.

45 It is said that every serpent must be slain, so that Y'ig-Golonak may leave our world, but whether this is true is unknown, and no man shall see it, for the serpent race is older than the Adam race, and will outlive it when men are turned to dust.

46 Even the favorites of Cthulhu dare not speak of Y'ig-Golonak; and yet the time will come when Y'ig-Golonak will rise from his age-long seclusion to reappear before men.

47 Beyond the edges of the abyss, in the valley of Pnakot and under the crypts of Zin, in the subterranean night ends the passage beyond the wall where Y'ig-Golonak arose, that the disheveled shadowless shadows of darkness might serve Him.

48 For a long time He rested behind the wall, and those who crawled on the stones through His body never knew that this was Y'ig-Golonak.

49 But when His name is spoken or read, He appears to receive worship or to be satiated and to absorb the form and soul of those who feed Him, as it is said in the manuscripts of the Pnakot:

50 *In the depths of the earth, in the ,*

51 *Y'ig-Golonak waits for the hour to come back to life.*

52 *He dreams of death. He will appear haughtily*

53 *In his day and moment in the midst of those who must return.*

54 *He's as cold as ice. He's a traveler's killer.*

55 *In the worlds and in the void around Pnacot to twist and turn*

56 *He is foreordained by His own black will.....*

57 *But He is blacker than she is. He will come back to life!*

58 For those who prepare evil and seek their fillings in their minds, they call evil, and by this may Y'ig-Golonak return, that he may stand before men, and wait for the time when the earth shall be cleansed,

59 and Cthulhu shall rise from his grave in the midst of the mire,

60 the eyes will open the crystal gates,

61 the tribe of Y'hurtu will breed in the light of day,

62 Shub-Niggurath's footsteps will shatter the eye of the moon,

63 Byatis will break out of His prison,

64 Daoloth will cast away the morass to reveal the reality behind it,

65 Apkhum Jah will sprout from the belly of the icy mountain Yarnak, far and unseen, which is north of the North Pole, near Kaf unknown,

66 Ghatanotoa will appear from His crypt under the mountain fortress of Yaddit-Gho in the primordial Pacifida,

67 and Zot-Ommog will rise from the depths of the sea.

68 *Y'a Nyarlathotep! His spells shall be recited before their images.*

69 This prophecy is not in vain, for the heritage of the Ancients is as as it is revealed to the Mukarribu.

Surah 10. O Syegha, who knows not what exists

1 Where darkness is blacker than black and color is special, where Nothing is Nothing and darkness is purer than light, He was.

2 It has dwelt there from time immemorial, pondering in those times when it was capable of thinking at all:

3 in those brief intervals of awareness between seemingly eternal intervals that could be called sleep or nothingness,

4 or, perhaps, it died every time and was reborn again, if it could die at all, which it also did not know.

5 Then tried It to meditate on Itself,

6 And He knew that He had a name, which was Syegha, and which told Him nothing about Him except that it existed.

7 It simply was, and it could not touch anything in its unknown place, which was Nowhere,

8 but there was nothing to touch.

9 It would be possible to call Him evil, if evil had a sensible meaning for His being, which it did not.

Rather, Siegha was something alien to human conceptions of good and evil, a natural force or a phenomenon,
like a forest fire,
or a tornado,
or a storm,
or death:
something that doesn't obey the laws of thought.
At times, in those rare times when He was allowed to think,
or maybe when it allowed itself to think.
(for He did not know whether these intervals of death-sleep existed or were created by Himself),
It was trying to remember more than a name.
Then there were visions of a thousand years of blue ice, and then mountains of fire-breathing flames, warts on the face of the earth,
And all this seemed so meaningless and bland to Siegha that he resisted it, and so he returned to death and sleep.
Time had no real meaning either,
it was just something that passed by unnoticed,
completely insignificant to anything,
and above all for Siegha,
locked up in His, perhaps, self-created prison and only by His mind in contact with external reality.
And at the time when it awakened, awakened wholeheartedly, hatred took possession of it,
as strong as hatred can beabove good and evil.
The whole being became this hatred, for this was the only thing which it was capable.
It saw with eyes that were not eyes,
and listened with ears that were not ears,
and thought with His whole being,
for it did not possess such a poor device as a brain.
Silently hated It.
For long ages some alien reverie has touched men and turned them into babbling madmen.
There were others that were more protected,
and they felt only the outside touch of His dreams,
and tried afterwards to explain them freely in writings or to use them unwittingly in writings of outlandish works.
Other writers wrote their narratives knowing that the world would not accept such an alien reality.

40 No doubt they too were considered insane, as were those who truly became insane from his reverie.

41 No one had the knowledge or ability to find other keys.

42 For His name had been inscribed long ago,

43 The other names which they had invented were kept on tables of stone;

44 and his face was imprinted on the walls of the underground caves, still waiting for discoverer.

45 But the look was not authentic and changed incessantly,

46 and with trembling fingers they wrote about Him later in the ancient scrolls,

47 and scratched into parchments later,

48 and were all burned, barely discovered.

49 And whoever dared to inscribe His name, the writers and scribes, they were burned with their books.

50 But some of them survived, others remained always sane, or at least partially so, and clarified the reverie.

51 Some prayed to Him, offering Him the still warm, beating hearts torn from the bleeding breasts of the sacred victims,

52 Yet others cursed Him in many tongues, but He was not disturbed in the least.

53 It could not hate them more or less for their deeds.

54 For with His whole being He hated them.

55 And there were in the darknessexpectation five that guarded the temple and this darkness,

56 and their name was Wayans.

57 They are the Black Light, the White Flame that is blacker than night, the White Darkness that is scarier than the flame, the Winged Maiden and the Green Moon, who hold and guard Him in His darkness.

58 The Nahai, who serve Syegha, are subterranean creatures with toad-like bodies, transparent, with rippling entrails, covered only by thin leathery membranes.

59 Their legs are like a and their arms like a man's.

60 They move like crabs, crawling on their slimy belly and, pushing off with the effort of their hind legs, directing their movement with the muscles of their belly.

61 All four of their front legs are raised in a mantis-like fashion.

62 Their faces are filled with eyes with bulging eyes and a huge mouth with two split tongues.

63 And sometimes Siegha dreamed too, dreamed of others, even a little like Him and yet so different, as ancient as It, and as hidden as It by ages of nameless horror.

64 And wondered where they were.
65 imprisoned or chained like Him?
66 Waiting. always waiting.
67 Hating. always hating.

Surah 11. O Mighty Hastur the Unnameable and His voice resounding in the forgotten starry spaces

1 In the dark expanse of the universe, Hastur the mighty will possess worlds full of mortal slaves.
2 Hear His voice - the mournful sigh of the whirlwind and the destructiveness of the whirlwinds, the maddening speed of the darkly swirling wind of the beginning, which crushes and tears the vicious life that rises between the silent stars.
3 He lives above us, making sure that the great universal pattern is completed.
4 He favors His Chosen Ones, and in His wrath He neglects the servants who hinder them.
5 His power uproots forests, crushes hailstones, and crushes men,
6 But no one will recognize the hand that smites and the soul that destroys, for He works without form, cursed by the servants, and His image is unknown to men.
7 Therefore heed His call, O man, when in the dark hours of the night His voice praises the Ancient of Days.
8 Answer His call, but bow down before His Chosen Ones.
9 Then the way of Salvation will be opened.
10 Or would you rather resist His wrath?
11 Then you will hear Him who cries out in the belly of the lower earth.
12 Thou shalt feel the teeth of the serpent and the claws of the falcon, grasping and hurling in a whirling whirlwind into the belly of the earth, to the place where the hidden Leng dwells in eternity with its eternally frosty heavens, where the roar of the unceasing shiver will fill thy frail and vicious members in eternity.
13 Those are the choices that are given to you.
14 So not delay in following Him who is always in ambush, ready to seize your mortal remains.
15 The song of Hastur the mighty shall awaken thee from thy thousand-year sleep, if thou wilt heed him.
16 He will make you like Him according to your desire.

17 Thy choice is great, do not waste it in petty fears or vain human doubts.
18 Therefore, leave your ordinary life to begin the journey that will make you immortal.
19 Rise up thanks to the mighty Hastur, for he is the one who has set you free.
20 Hear his voice now in the hours of darkness, answer his call with your own; bow down before him and pray when he passes by, but do not speak his name aloud.

Surah 12. About the great Shub-Niggurat and Her thousand young ones

1 There is no limit to the fertility of the earth.
2 Its bosom gives birth to monsters invisible to those who dwell beneath the sun, and the curves of its womb are swarming with creatures white and blind.
3 These are the children of Shub-Niggurath, who is called the Goat with a thousand little ones by those who dare not utter her name.
4 Shub-Niggurath is the mighty among the mighty.
5 Everything is given to Her!
6 She rises in Her luminous dwelling to stir men in darkness whenever She pleases.
7 And behold, She works miracles beyond all understanding.
8 She saves the righteous and punishes the wicked who hinder Her Chosen.
9 She is the ancient goddess of justice and power.
10 She is Ishtar and Shub-Niggurath, the mighty and dark Goatwoman with a thousand young.
11 She is the strength and power of the universe.
12 She is the universe itself.
13 Beware of offending Her, O heedful one, for you will not even be able to comprehend Her.
14 Those who worship Her images depict Her with the head of a goat.
15 This is not Her true hypostasis, which is like a beast unknown to men, but She became the Goat through Her lust.
16 Behold, She stands upright, with three horns on Her head, with a snarling mouth, with fierce fangs like wolves!
17 Her hands and arms are like those of a woman, but Her legs and feet are like those of a goat.
18 She is always naked, and Her body is covered with innumerable round teats to nourish a thousand little ones, and Her naked bosom is gaping.

19 For Shub-Niggurath is the bosom of the night, from which all creatures of nightmares of the night emanate.

20 The mystery of Shub-Niggurat is hidden in She herself.

21 Draw near to Her and you will understand.

22 But if thou drawest nigh unto her and art not ready, the Black One shall rise in her wrath, and a thousand horned ones that howl shall rise over the firmament, and thou shalt be destroyed by thy arrogance and ignorance.

23 That's how Shub-Niggurat is.

24 Bow down, O man, before Her, but do not plead for compassion, for She has none.

25 If thou art duly purified, thou shalt be the master of thy salvation.

26 But Shub-Niggurath is beyond that.

27 She cares for the maintenance of the awake minds of the Ancients who have been relegated to the mortal world.

28 She seeks to awaken the flame of wisdom that will illuminate the earth for one day and light the thrones of the returning Ancients.

29 Such is Shub-Niggurath and such is not, for She has two faces: Spenta, Ishtar, the Mistress of love, and Anhra, the Goat, the Mistress of lust.

30 She gives birth not as women do, nor as mice do, but a thousand little ones after a thousand come from Her unshuttered bosom.

31 Do not dare to call out to Her, for She will not come.

32 But She abides with you forever, if you are one of Her beloved children.

33 In former times, the great Cthulhu lay down with Her, and She gave birth to armies that overthrew the Elders.

34 But ages have passed She lay with the mighty Cthulhu.

35 Their children are dead or have taken refuge deep in the abyss of the sea and under the firmament,

36 For they hate the light of the sun and, being of the same blood as the Ancients, cannot easily bear the baneful rays of the stars that keep Cthulhu imprisoned in R'lyeh.

37 But when the stars are true and darkness covers the earth, they will come out of their deep holes and lakes and the sea and do the will of the Ancient of Days, as they did in the beginning of time.

38 Go, man, and remember the words I have spoken

39 And perhaps one night, when the whole world trembles, and the motionless and wandering stars collide before the glittering suns, you will see how clearly the black shadow that has caught you inexorably stands out.

40 And then you'll understand.
41 Thou shalt understand what thou knowest not now: that thou hast had enough.
42 Shub-Niggurat is and will be forever.
43 The Goddess that will not pass away, and that will bring down the heavens and the firmament by her dark manifestation.

Sura 13. About Nyarlathotep the Omnipresent and the development of worlds

1 *I hear Chaos creeping in from beyond the stars.*
2 And when Nyarlathotep, the Messenger of the Ancients, appeared, they clothed him in Chaos, that his face might be hidden forever among the stars.
3 Who can know the secret of Nyarlathotep?
4 For He is only the face and will of those who existed before the beginning of time.
5 He is a priest of the mystery of Oth, an inhabitant of the air and possessor of many countenances, so that no one will remember a single one.
6 The waves stand still before Him; the ahuras, the gods of the earth, fear His call.
7 His whisper sounds in the dreams of men, but who shall know His countenance?
8 The founder of the nations was the omnipresent Nyarlathotep hovering between stars and galaxies.
9 By the chaos He pierced, those who Him in vain were consumed.
10 They did not know the secret that is Nyarlathotep!
11 He was molded by the divine right hand so that men might know the Message of the universe, but He Himself was the Message whose messenger terrified men.
12 They don't get it!
13 They did not reveal His face, clothed with the will of those who were, when time was strengthened over time.
14 They did not heed His insidious whisper that they should lose their human footprints in order to gain the divine veil.
15 The fear of man is too great, therefore too many now remain human.
16 The divine creatures faded away little by little, submerged beneath the waters of time.
17 And these fragments of divinity could no longer follow the winged Nyarlathotep, for He had now gone to the younger worlds and, having whispered His message there, tried to bring the gods with Him.
18 But His efforts were in vain.

19 Then He accepted the great and empty silence of the universe as His companion.

20 He went away into worlds which, when He ascended above them, were not yet inhabited.

21 There He stopped and began to dream, for everything else was also forbidden to Him.

22 His dreams became the bosom of the divine, and the earth was filled with demigods - demigods begotten by Him.

23 For long ages He spent with His children moments of unearthly happiness, but the pestilence of men grew up in this paradise, and everything pure became unclean from the beast in the form of man.

24 Nyarlathotep allowed much; he permitted much, but at a certain moment the insolence of mortals rose in excess, and he destroyed all that he had created.

25 So Nyarlathotep revealed His royal crown to men.

26 Afterward He departed again, turning back no more than to save His true children.

27 And He withdrew with them to the most secret sleep, to the great black onyx castle of the city of Khabir, situated on the top of Kaf, the great mountain that rises in the deserted Leng.

28 But He will come in human flesh, and He will manifest again the mysteries of this Book to the dinawars[9], just as He manifested them to him who wrote these suras.

29 Now in all his dreams Nyarlathotep devises his paradise, which is from the time of the gods, and a tear furrows his gloomy countenance, and the mortals are changed by his dreams.

30 Sometimes He appears with a whistle, for He dwelt with His brother Azathoth in the center of the universe, and through the open gates not sealed by Yog-Sothothoth, He can sometimes listen to high sounds, which make the hairs on the back of every man's neck curl.

31 He may appear in this world more easily than other Ancients, but the reason for it is unknown.

32 Perhaps the human form worn by Him in His incarnations preserves Him from the poison of the stars.

33 Therefore He serves as a messenger of the Ancient of Days among men.

34 He holds the Akhurs hostage on Mount Kaf in the cold desert of the north, deprives them of their minds and makes them dance to Azatotov's whistle.

35 Such are the inhabitants of outlandish visions that grieve Him.

[9] *Dinawar - (Pers.)* The upright, pure (in faith).

36 Of all the Great Ancients, only Nyarlathotep is sometimes embodied in the exact likeness of a man.

37 The appearance of the Ancients is inconstant, but they express their nature through the correspondence between appearance and intention.

38 But Nyarlathotep prefers to appear to His admirers in all kinds of human hypostases, and He has no face, but only darkness instead of it.

39 As the countenance of Azathoth is dusky-bright and emits radiance, so the countenance of Nyar-lathotep, His brother, is emptiness, absorbing both heat and light, and never emitting them.

40 He is the eater of souls.

41 For what purpose He appears in the form of man is unknown,

42 but maybe to make it easier to get along with humans,

43 For He delights in their company when they drink wine and play dice, and in the bodies of women, with whom He lies down in His lust.

44 He speaks like a man, but His voice is cold with the coldness of the stars, and few are willing to hear His laughter, for then death reigns.

45 Men are to Him like toys for a child: He amuses them briefly, then throws them away and tramples on them with His footsteps.

46 He teaches great mysteries to those who worship Him, but always leads to evil deeds, for they revel in them.

47 Those who dwell in the deserts and seek knowledge in the crypts and caves of the earth, sometimes see Nyarlathotep strolling alone on the sands, as if immersed in thought, wrapped in a flowing cloak with a hood.

48 He has a veil on His face, and the rings on His fingers shine like a multitude of stars.

49 Beware of approaching him then!

50 His works with men are done according to His will, and He is not accustomed now to allow much as He did before.

51 With a single word He can sizzle flesh to the bone in a moment, so that the wreck remains standing for a moment collapsing with a dry rumble at His feet.

52 But He is fickle and can, at His whim, teach great mysteries to the ignorant fool who turns to Him.

53 Behold, such is and shall be Nyarlathotep forever.

54 *He showed up at the end of time--*

55 *Al-Khema's son, tall and swarthy.*

56 *The fellahs themselves before him,*

57 *The color of his robe was the as the sunset.*

58 *People flocked to him from all directions,*
59 *Hunted for prophecies and miracles,*
60 *And even the wild beast, having left the forest,*
61 *Hurried to Nyarlathotep's bow.*

Surah 14. Of the sleeping Cthulhu and His reveries

1 Whoever speaks of Cthulhu, let him never forget that he only appears dead.
2 He sleeps, but He does not sleep.
3 Dead He is, but not .
4 Sleeping and dead, He dreams in His house at the bottom of the seas for ages innumerable, but will rise again one day.
5 Know that the great Cthulhu is a warrior god, and of all the Ancients.
- the most formidable, for His chief delight is to kill and devour all that lies beneath His footsteps.
6 His greatest pleasure - to subdue what was previously free - drives Him through the heavens and through the worlds.
7 With His offspring from the stars He cast down the Elders who had possessed the earth before He descended on His gray leathery wings through the upper gate opened by Yog-Sothoth.
8 He came down like an iron wolf on a defenseless herd and crushed the great stones of the protective walls of the ancient desert hailstones.
9 Even the Shoggoths were swept away like straw by the storm under His fierce onslaught.
10 Who can measure the power of the Shoggoth? - But the primitive creatures dwelling in the depths know that its power is nothing compared to that of Cthulhu.
11 The elders plunged into the sea, still cherishing the hope that fate would change and that after centuries they would once again ascend the icy stones of their greatest city in the south, while Cthulhu would rest trapped beneath the waves of the sea.
12 For many centuries the Ancients ruled the world of the sim after the exile of the Elders.
13 Under the safe protection of Cthulhu and His host stood their palaces and cities.
14 No foe could defeat them except time itself, for the heavens were unchangeably turning in their ways and were indifferent to the will of men and gods.
15 But the stars became unfavorable to the Ancients, so they retreated in bitter anger, to wait for the heavens to become favorable to them again.

16 Only Cthulhu has not left the lands he has conquered.

17 He made mighty charms, which kept Him safe in His house, which was built on a mountain, shadowy over His island city of R'lyeh.

18 In the crypt, protected by great seals, He lay dead but dreaming, and in His reverie He continued to rule the world, for thoughts ruled over the wills of all creatures subject to Him.

19 But it came to pass, as it was ordained, that He was taken by those whom He had despised, and cast down with His hail into the deepest abyss.

20 For the waters of the deep are the only barrier through which His mighty mind cannot penetrate.

21 Therefore, the Elders also sought refuge under the waves many centuries ago to hide from His oppression.

22 And the Elders imprisoned Him in a great tower, clothed with a growth of shells, and sealed Him, dead but dreaming, with their seal in the ruins of R'lyeh of the deep.

23 And to his brethren who despised them, to him who shall not be named, and to others, they did likewise, imprisoning and banishing them to the far reaches beyond the stars immovable,

24 and delivered the earth from them before the time, and tranquility reigned on the earth.

25 And the Elders, led by Naxir, the dweller of the tower of fire, returned to Betelgeuse, to the region among the stars from whence they came, and they were not seen.

26 And they looked upon the earth from the time when the trees lose their leaves to the time when the plowman takes up his plow in his fields.

27 The barrier of water, which protected the Elders while Cthulhu was rampant above, kept the human race from the wrath of Cthulhu from that hour.

28 For not for a moment did He lose control of His mighty mind, where He rested under the sea in His reverie.

29 But the stars are not always unfavorable, and for a short time, in their rotationless rotations, their rays acquire the angles that they had at the dawn of the world.

30 Then R'lyeh rises, and the House of Cthulhu is on the surface.

31 The mind of the Ancient One is filled with new power, and He uses His authority to send His Chosen Ones the command to break the seals that bind His grave.

32 For this is His only weakness: He cannot cast down His own reveries, but must rely on fleshly hands to break the seals.

33 And His favorites are gathered together, and seek ways and means to deliver Him and His brethren.

34 And they sail to R'lyeh, and overcome great multitudes of obstacles, and wait in the deep city for His awakening, powerless to touch the sign of the Elders, fearful of their great power:

35 They are waiting for the stars to rise right, for the sons of Adam to disturb the ancient secrets, visiting the reserved places and opening the gates to Forbidden Land.

36 But the stars never stay in position for more than a few days,

37 and so it was in times past, for before His Chosen could reach distant R'lyeh, the fateful curves of the starlight allowed the hail to sink again, breaking the bonds between the will of Cthulhu and the flesh of those whom He had enslaved, and leaving them to weep in confusion and despair on the breast of the indifferent sea.

38 But He who fell asleep long before man was born; He who is dead, but waits, dreaming - may He rise, and His time is near!

39 His dreams inhabit the worlds.

40 On the walls of lost cities and in the drawings of the madmen who saw Him in their reverie, He shows His face.

41 His stature is as tall as a mountain, and He walks on clawed feet like the feet of a hawk, so that the stones of the firmament shake at His footsteps.

42 He has wings on His back like the wings of a goshawk, and on these wings He flies among the stars.

43 His body is like a human body, with two arms and two legs, but His head cannot be described without shuddering, for it is devoid of outline, like the dweller of the deep.

44 Many tentacles dangle and wriggle where His face should be, and His watery body sways and moves, for He has no skull.

45 His eyes are small, and there are three of them on each side of His head.

46 His skin is of a green color, with shades of gray on His penises and tentacles, but light gray on His wings, and He keeps them usually folded, so that they hang to the ground behind His heels and rise above His shaking head.

47 The worm will not distort the distorted; time is nothing to His continuity; ages will not decay the wicked flesh of Him who is not of the dust of the earth.

48 This is not flesh in the usual sense, but a soft crystal or glass, which breaks into pieces, but, breaking, immediately regains its former form at the will of the Ancient One.

49 To their horror the Elders, whose flesh is strange but firm, recognized this truth, for soon as they had split Cthulhu's body with their instruments, it rose and became whole in an instant.

50 This is evident from the frescoes of the Elders in their world, in the City of Heights.

51 Like his Shoggoths, of whom men speak only in whispers, but whom none of them has ever seen, Cthulhu is capable of assuming any form as he sees fit.

52 He was born in the misty Wurl, and wandered in the green Hoth, and begat with the Ancient Idhya Ghatanotoa, Ytogtu and Zot-Ommog, and the One whose name is haram undoubted.

53 His other offspring are like Him, but smaller in size,

54 But they make up for their lack of size by their numbers,

55 For they fly to battle like locusts, and descend upon the fields of battle like ripe wheat, in clouds so thick that the sun is blotted out by their wings.

56 Once the Miho followed under his command and fought in his battles, for they feared the wrath of Yog-Sothoth, their lord and co-creator Cthulhu, and were willing to expose themselves to any danger rather than incur his wrath.

57 But now He languishes and dreams in R'lyeh: in the deepest darkness of the abyss, where He was cast down at the beginning of time, bound in an endless dream by those who will hide the darkness of the outer hells and purify the destiny of man.

58 His offspring are gone, and to Yuggoth are returned my-goes, except some who watch and wait.

59 But darkness prevails, and the doom of man is sealed and carved.

60 Sometimes He awakens for a brief moment, and the world trembles, trembling with fear that the accursed seals that restrain Him in darkness have fallen.

61 But this does not happen, for the time has not yet come.

62 But it is known to the Dinavars that the circle will be completed and the time will come, and the gates through which the Ancient Ones must return are before Yog-Sototh.

63 The stars will mark the time of His appearing, and when they fade away and the moon shines no more, and only dark suns rise and set, and a thousand thousand thousand worlds cross over, -

64 free and powerful, the great Cthulhu will rise again and, having once again overcome the Elders, will strike them with his vengeful claws and tear the soul from men.

65 His kingdom will be short, for afterward He will be swallowed up by His source.
66 But in that hour the earth shall flash with the black light of destruction, and Cthulhu shall call with the deep voice of a thousand thunders.
67 And the gates shall be opened, and the Ancient of Days shall return, and shall rise on their thrones of ebony and ivory, in defense of their favorites.
68 Then the earth will know the night, but now Cthulhu can only dream in his grave, in R'lyeh.
69 But the seal set up by the Elders against Him shall not be broken forever.
70 The ignorance of man shall break the seal: let Him arise!
71 In his blind ignorance man will fall upon the yarn that binds his immortality, and will not know who rules his hand.
72 He will tear the air and waters with flames and cover the sky the poisonous shadow of ancient Cthulhu.
73 Such is the fate of the great Cthulhu, and may He be done!
74 And this glorious time shall come!
75 But now He is content to dream in R'lyeh, His dwelling, where He lives out His eternal death.
76 But His dreams gather the Chosen and cast down the wretched ignorant.
77 But His elect dwell among you.
78 Beware, O man: they enter in obliging guise; like a thief in the night.
79 They do not hear man or his miserable gods, blind to the will of their Lord.
80 He dreams of an immemorial antiquity.
81 The Great Outsiders were before the Ancients, but all speak only of the radiance in which they will merge at the end of man's time.
82 O Chosen One, bearing faith in the call of Cthulhu!
83 He will show you the true path to follow, so that you may not stray from the path of knowledge.
84 Hear His words, which will reveal to you the innermost secrets of the universe.
85 If you are able to understand them all, everything will become clear you, everything will have a new essence before you.
86 Understand them, and you will become a god yourself.
87 But you're close, if you know what mean!
88 Remember: in his home in R'lyeh, the great Cthulhu sleeps and creates the dreams in which we dwell;
89 don't you dare awaken Him before the time!

90 He will come to you when these things are righteous.

91 Now in the depths of the sea He is listening, and if you are in righteousness, you will have His sign, and this will make you happy.

92 Weep for your fate, O man, for the earth will become desolate and fall into the abyss of damnation in eternity.

93 I, Abdullah ibn Jabir al-Khazraji, have heard His call, my eyes have seen the signs of the forbidden.

94 So my brother Ibn Ghazul (may the Ancients have mercy on him!) saw with his eyeless eyes the end of man's time, but the curse of the Ancients rejected his revelations.

95 Condemned forever, he suffers countless sufferings in Zin's crypts.

96 His mouth shall be shut, and his tongue shall be cut off to the root, if he cry out or murmur about his torment;

97 he is headless, a slave of the Shoggoth before the fall of the Great Old Ones.

98 I fear the voice of the night wind - I fear for men.

99 *Ph'nglui mglu'nafh Cthulhu R'lyeh vgah'nagl fhtagn!*

Surah 15. O Dagon, Lord of the depths

1 Dagon, the dark deity who penetrates the veil of existence!

2 He chose the depths of the sea as His dwelling place.

3 He slumbers and dreams, not imprisoned in his grave like Cthulhu, for one and a half *dans*[10] of water over his head keeps him from the poison of the stars.

4 He lies in the deepest cleft, which is His home under the silt that hides Him.

5 Sometimes He awakens and walks on the bottom of the sea to visit His beloved children and sacred places on islands or distant capes, where His devotees among men offer Him sacrifices, which they throw into the waves of the sea, saying His name.

6 He may approach the shore before the high tide, but not farther, for the stars fear Him.

7 He may not stay long in the shallows, and He returns to His depths.

8 The inhabitants of the depths that He created in His image, in His likeness
- His hands and His eyes in the seas, and His worshippers among men - His hands and His eyes on the firmament.

9 His body is huge, with large scales of silver.

[10] *Danna (march)* is a Babylonian measure of length, equal to about 10.8 kilometers.

His hands are like human hands, but the fingers are longer, and there are webs between them.

Such are also His feet, with fingers thin and webbed, and like a fish's tail, when He puts His feet together and swims with mighty throws.

This is why others mistakenly think that He has no feet.

His head is like the head of a dolphin and sits on a body without a neck.

On His dome-like forehead is a single eye, larger than the round shield of a warrior, and without age.

It does not close, even when He sleeps.

When He appears in the shallows, He walks erect and crouches forward, dragging His long arms through the water.

His voice is louder than the greatest bell, and you can hear it for many *dunnas* when it comes from His mouth, full and low seated on His head.

Sometimes they also portray Him as a maiden with the tail of a fish, but this is erroneous, for neither the Ancient of Days is a man, nor a woman, but a combination of these two.

It is true, however, that, like a fish, the oud of Dagon is hidden within His body,

and it is known that it is only when it is uncovered, when Dagon has intercourse with Yidra, or with Shub-Niggurath, or with other of the Ancients.

Those who have seen Dagon testify that His body is translucent, so that the light of the moon penetrates through Him as if through a misty crystal,

for He ventures to the surface only in the light of the moon and never in the blazing sun.

But His body is watery, for it is not made of ordinary flesh, but of a substance brought from the expanse beyond the heavens of the fixed stars.

He is immortal and is subject to aging or decay.

For a long time He did His work, and very well He did His duty.

His duty was to govern and train his subjects, two-hundred and twenty-two black servants from the Inhabitants of the deep.

Black ministers dwelt in the depths of the fathomless, first on earth, in the western sea beyond the cliffs of Jibel al-Tarik, then in other, subtler heavens.

Therefore others suppose that Dagon also dwells in the west, but the wise keep silent about it.

Great was the fear that Dagon sowed among the mortal tribes, which in those days were very few and not quite human.

30 They were endowed with a cattle mind and needed the help of one who was more elevated.

31 Great wisdom was poured out upon the ancient men, and two hundred and twenty-two black servants served them, for it was the will of Dagon.

32 Dagon knew that by acting in this way He would bring about His own destruction and the same for all His brothers, but it had been ordained before the beginning of time.

33 So arrogance was born in man, and he tried to rise above the Ancients who had given him everything.

34 But the Ancients could not bear it, and they took a fraction of the substance from among the strata of the earth, and cast it upon the multitudes.

35 This was the last work of the Ancient of Days, who have now passed away, but will return in this day, when a new time shall come.

36 Men have descended to a wild and primitive state, and have rejected those who raised and defeated them.

37 They could not realize that it could not be otherwise, for they were but men.

38 This is their guilt and their punishment, which will be fully realized when the Ancients appear again on earth in their full splendor.

39 When the Ancients return, Dagon will be the Lord of Happiness, and every thing will shine with him with new light.

40 His brethren will unite in Him to become a universal polyphony, a polyphony that is realized through the joining of their voices.

41 But this unity will allow unity to be fulfilled.

Sura 16. On the incomprehensible relations of the Ancients with the elements of the earth

1 Dagon is called the leader of the Inhabitants of the Deep, but he was not the first among the honored water entities.

2 In fact, he is the son of the One whom Dagon and the Abievers of the Deep serve.

3 The magicians who honor the god of the sea call him Zot-Ommog, Lord of the Depths, and this is one of the three offspring of Cthulhu, who were the mighty rulers of ancient Patzi-fida before the destructive calamity that ghostly friction tore the primordial land in the days before the beginning of Babylon.

4 Primitive man worshipped a host of deities who had descended from the stars when the earth was young.

5 These creatures were evil in their essence and ruled over man through fear, more shaitans than gods;
6 They were called the Ancients, and they did not even remotely resemble humans.
7 They had some innate connection to the four elements: earth, water, air and fire.
8 Thus, the prince of this world, the winged, spruce-headed, monstrous Cthulhu was a genie of the sea;
9 His half-brother, Hastur, was a genie of the air, and in eternal strife with Cthulhu;
10 But the other, named Ktughoi, was a genie of fire,
11 and others it.
12 They are known as the Great Old Ones, and subordinate to them is a host of second lesser entities called the Lesser Old Ones,
13 who serve the Great Old Ones as leaders of their favorites or servants.
14 Thus, Cthulhu's favorites are called the Inhabitants of the Deep, led by Father Dagon and Mother Yidroya.
15 They are friendly to men, if you treat them with respect, and they helped the Canaanites to catch rich catches in their nets.
16 Therefore the wealth of this people increased, to the envy of the nations of the earth.
17 By covenant with the Inhabitants of the deep, the Canaanites erected idols to Dagon and gave their daughters for His sons as a pledge of trust, and this continues to this day among Dagon's worshippers.
18 The Inhabitants of the Deep admire the beauty of women and are happy to get together with them.
19 In gratitude for this, they adorn their brides with rich and skillfully worked gems, for they have attained exceptional skill in this.
20 Those who are born of this union live longer than men, but less than the pure-blooded sons of Dagon.
21 When they are born, they are like human babies, but when they grow up, they acquire the features of their fathers, until they are more closely related to the sea than to the land.
22 They do not tolerate dry air and always make their dwellings near the sea, where the wind blows wet and salty.
23 You recognize them by the watery eyes and the damp pallor of their faces.
24 But as they grow older, their throats widen, and their voices become strong, and when they speak, a gagging sound is heard in their throats.

25 The flaming ghouls are called Ktugha's favorites, and their leader is Ftaggua.

26 Hastur, the great genie of the air, is served by the hounds Tind'losi, led by Not-Yidik and K'thun.

27 To the same genus of mi-gohs.

28 The Ancients went to war against a superior hostile host, whose name was the Elders,

29 and were defeated by them, and banished to the distant stars (so Ktugkha to Fomalgaut, and Hastur to Aldebaran), or sealed with their sign in dungeons in various places of the earth.

30 Cthulhu himself was trapped by the Elders beneath the eastern seas, in the sunken city called R'lyeh, near Pacifica, the lost land.

31 His son Ghatanotoa they shut up in the mountains of Pacifida, under the black basalt rock of Yaddit-Gho, on which stands a gigantic stone fortress built by creatures from the Yuggoth.

32 His second son, Ytogta, known as the Abomination of the Abyss and the Real, is imprisoned in the abyss of Yhe, a province of Pacifida.

33 Each of the black tips of His fingers is the size of a great mountain.

34 Of Cthulhu's offspring, only Jtogta is imprisoned in the boundless halls of the submerged R'lyeh, for R'lyeh is not far from the submerged shores of Yhe, and they border each other in worlds unknown to man.

35 Zot-Ommog lies, huddled, beneath the waves, on Ponape, the island of the sacred stone hailstones.

36 His flat, tapering head rests on a conical torso, almost hidden behind thin twisted strands like worms or serpents.

37 Two fierce, shining eyes like those of a serpent peep out of his mane.

38 Four limbs come out of His body.

39 They are like the tentacles of a starfish and are covered inside with a number of suckers.

40 The Juggs who come through the gates of Yhe wriggle and slip in the slime at the feet of Zot-Ommog and Ytogta and gnaw relentlessly at the fetters that hold them.

41 Cthulhu begot three divine offspring from a female entity called Idhya, who dwelt on the dim green double star Hoth or near it long ages before his descent to earth.

42 Therefore, the chronicles of Cthulhu and his offspring are sometimes called the tales of Hoth.

43 As for the two leaders of this rebellion, Azatoth, the Shahinshah of the jinn, and Ubbo-Satla, the source of the unborn, they were overthrown by the foolishness of the Elders, who banished Azatoth from the fleshly universe into the primordial Chaos, from which he can no longer return.

44 They locked up Ubbo-Satlu, the beginning and the end, forever in a distant underground place, where only the gray-dusted Y'ka'a is, under the ancient Gi-perborea.

Surah 17. About Ran-Tegoth

1 He came from the vastness of the universe and settled in the far north.

2 A monster of inexpressible terror, huge, twenty *shudua*[11] high, with a body almost globular, with six long curving tentacles, topped with crab-like claws and black claws.

3 Above the fat body, His head, like a cat's head, rises forward, three madly bulging fish eyes, many long trunks, two *shudua* long, and fluttering gills on the sides.

4 His body is covered, like fur, with a thicket of flexible dark tentacles with suction cups, each of which ends with an aspid's yawn.

5 On His head and under His trunk the tentacles are longer, thicker, and marked with spiral bands, and these strands are like a thousand serpents.

6 His voice is a sniffing, rumbling, barking, and trumpeting roar.

7 He once sat on a great carved ivory throne, in a majestic stone temple in the north.

8 Long before the country of Lomar existed, and even before the generation of Adam, blood sacrifices were offered to Him.

9 He fed on the blood of His victims, leaving only a fleshy shell, riddled with a thousand prick-like bites, torn to a ghastly and pitiful, almost boneless heap.

10 But when he was deprived of his priest, he ceased to be merciful and began to kill all living things, until, left without food, he fell into a sleep like death.

11 He came to the earth from the leaden gray Yuggoth: there, beneath the warm deep sea, the ancient hailstones still lurk.

[11] *Shudua (tenfinger)* was a Babylonian measure of length, equal to about 16.67 centimeters.

And it is written in the scrolls of the people of Falushia:
Y'ah! Y'ah! I'm coming, O Ran-Tegoth!
I come to you with food.....
You've waited a long time
and had a meager diet,
but now thou shalt find
the promised one.
It's over the ,
that you expected.
You're gonna turn him
into Nothing,
You will drink his blood
in tandem
with his doubts,
and by this
you'll be mighty.
And after that, there will be
he is revealed to others,
as evidence
of Your glory.
About Ran-Tegot,
infinitely great
and irresistible,
I am Thy servant
and Thy high priest!
You're smooth,
I will give you food.
I read your signs
and led You to power.
I will nourish You with blood,
and you me with your relic...
Y'a Shub-Niggurat!
The Holy Goat with a thousand little ones!
Uzza ai'ei! I'kaa haaaaaa! Bhoo-eeeeee!
Ran-Tegoth, Cthulhu fhtagn!
Y'ah! Y'ah! Y'ah! Y'ah!
Ran-Tegot, , Ran-Tegot!
Lord over the spawn of Not-Yidik.
and the vapors of K'thun!
A worm howling

in the vortex of Azathoth!
Oh, you, who could have been
sacrificed
and become immortal,
and now he who betrays Him
and His priest!
Beware - for He is suffering from a famine!
Beware - for in losing your priest,
He ceases to be merciful!
Io! Io! Vengeance is mine!
Io! Io! It, the great deity,
deprived of food, thirsty for blood,
that gives Him life.
Io! Io! Great Ran-Tegoth!
The ancients descend to earth....
He appeared from the abysses of Yuggot:
there His temple abides...
He is in need of a sacrifice,
He's smooth,
He's waiting...
You hear Him--
He's coming this way.
Worship and favor Him.
Uzza ai'ei! I'kaa haaaaaa! Bhoo-eeeeee!
Ran-Tegoth, Cthulhu fhtagn!
Y'ah! Y'ah! Y'ah! Y'ah!
Ran-Tegot, , Ran-Tegot!

Surah 18. Why the Ancients do not die

1 This is why the Ancients are immune to death, because they do not live like other creatures.

2 The image of their flesh does not come from the earth, but from the expanse beyond four elements, and this perfect image is then made tangible by the increase of the substance held by the will of Him whose body it becomes.

3 Gathering the moist vapors from the air and the small crumbs of dust floating in the wind, the Ancients make flesh for themselves, through which they manifest their .

4 But these bodies are no more than woven garments, which the Ancients put on or throw off for their pleasure.

5 Only Cthulhu, with his gigantic body, hates to leave it and therefore strives to always keep it intact.

6 The fleshly bodies chosen by the Ancients cannot be called true appearances, which are so horrible and ugly that man cannot endure the sight of them and preserve his reason.

7 But in these images they embody themselves on a level that can be perceived by the carnal mind far from their true nature, which is beyond both flesh and image, as we understand these things.

8 When their bodies are broken into pieces, they immediately restore their appearance, because the will that creates the image can bring together the fragments and pairs of matter even when they are distant from each other.

9 Therefore their wounds are immediately healed and become smooth skin, and the members cut off by the sword grow back.

10 This distinguishes the Ancients from the Elders, who are carnal beings, though they were hardly created from the dust of this world.

11 In the same way, Mi-goo and Yuggoth have flesh, though it may look strange to the human eye.

12 But the bodies of the Ancients are thought rather than flesh, for though they walk in garments of flesh, it is their mind that sustains their countenance, and not their appearance, as is the case with creatures of the earth.

13 Therefore, when the body of a living creature perishes, its mind becomes cloudy and loses its power.

14 But if the body of the Ancient Days or of His offspring is destroyed, His mind remains and reveals His will to rebuild His .

15 The mind of man dwells in the house of his flesh, like a householder, and this house protects him from storms and cold and allows him to raise children, which are the thoughts of the flesh.

16 But the minds of the Ancients are like merchants who stay in their land and send ships across the sea to do their will, and govern these ships immovably by means of their messengers.

17 If a merchant loses a fishing line at sea, he has others who will take the place of the lost one and carry out his will without any obstacles.

18 That's why you can't kill an Ancient, because they don't live like humans.

19 Such is their frightening greatness, before which all the greatness of the mortal world is nothing more than a child's .

20 What is a man to do but bow down before them?!

21 The sons of Sirius know this truth, but in their arrogance they are trying to find a way to scatter the bodies of the Ancients so that they will not rise again.

22 They are fools, for when an artist paints a portrait with charcoal on a sheet of parchment, and the wind tears it from his hand and tears it to pieces, will he not paint a new portrait to replace the old one, and another one if that one is lost, and so on until the end of time?

23 That's why dead Cthulhu can dream.

24 His mind is taken out, and his flesh rests motionless and cold, like a stiff corpse, but when his mind returns, his flesh revives and becomes warm and soft, and regains the semblance of life.

25 The Ancients do not live a true life in this world, and therefore they have no fear of death and do not know its mysteries and terrors.

26 The body is but a convenient vessel for them, which is filled or emptied at their will.

27 The fear of death, which dwells in men, only amuses them, and they enjoy watching mortals die.

28 Therefore, much joy to them in our endeavors to escape our fate and in our fears, with which we try to resist death.

Sura 19. About the Ahuras, the gods of the earth

1 Let a great secret be revealed to you now, which the wise do not repeat, except in a whisper to the most trusted of their disciples, for it has caused the death of many men.

2 The barbarians and pagans and secret societies in the Maghreb lands believe that in time immemorial the Ahuras, the gods of the earth, who dwell on Mount Kaf in the icy desert of Kewaal, were the only children of the earth, and that they created Adam and Havva and their kind.

3 But, indeed, it was the dreams and visions of men, brought to life by their desires and driven by their will, that caused the Achurs to emerge from the fabric of space in the dark times of the beginning of the Adamic race.

4 But man was created together with other useful creatures of this land by the Ancients for their pleasure, and when man began to dream, the Ahuras arose because of this.

5 The priests teach that men have power over the Ahuras through the art of sorcery, for the human race created them through their reveries.

6 And without the thoughts of man they would melt away and return to the nothingness from which they came.

7 Therefore, they now only weakly rule over the world of dreams, having no more power anywhere.

8 It is known that it is easier to see the gods of the earth on high mountain peaks than in the valleys,

9 For on these summits, when the moon is high and the heavy clouds roll below, they dance their dance of remembrance.

10 In ancient times the youngest of the Achurs, like the Guardians, had carnal intercourse with the daughters of men, who gave birth to children bearing their blood and having similar features to them.

11 On the rocky slope of Mount Ngranek, on the island of Oriab in the southern sea, is carved the face of a giant.

12 And this is the image which the gods of the earth once made of their own accord in the days when they danced on that mountain by the light of the moon.

13 The features of this face on the slope are very strange, and everyone will remember them without difficulty, and then recognize them in those who bear the stamp of belonging to the Ahur family.

14 The ghostly wall of Ngranek pierces the sky with a naked miraculous cliff, which, like a ghost, is covered with cold, ice and eternal snow, covered with frightening faults.

15 In places there are frozen lava flows and piles of ashes of the fire-breathing mountain on rocky slopes and ledges.

16 During it, before the gods of the earth had performed their first dance on this summit, fire raged here and hidden thunders rumbled.

17 Nowadays this peak stands silent and formidable, concealing on its slope the face of a giant, about which the tales have been written.

18 And in this mountain there are many caves where darkness and ghosts of the night dwell.

19 On the highest of the mountains of the earth dwell the gods of the earth, so that no mortal can say that he has seen them.

20 Once they lived on the lower peaks, but since the sons of the plains tribes ascended the snow-capped mountains, the Ahurams had to climb higher and higher, until the only one of the was left to them.

21 Leaving the former peaks, the akhurs carefully watched to take with them all the signs of their stay, and only once, it is said, they did not erase the carved face from the mountain, which they call Ngranek.

22 So they settled in Khabir, on the unknown mountain of Kaf, in the icy desert of Kewaal, where no man had ever reached before, and they became even more severe, for if a man came, there was no place for them to run to.

23 The servants of the gods of the earth are numerous, ready to fulfill their every wish and bustling about in the vaulted palace.

24 Some of them are like the sons of men, for in the image and likeness of the gods of the earth they were created.

25 It is sometimes imagined that the Ahuras, dwelling in the midst of their beautiful , surrounded by every luxury and variety they desire, lead an existence free from care and enjoy endless happiness.

26 No! For darkness hangs over them, muffling their voices and erasing their smiles.

27 The gods of the earth do not rule the city of Kaf undividedly, but they tolerate the sogl-datai, who lives in the gloomy halls above the vault of the palace.

28 These halls are made of simple and rough stone, and they are not adorned with tapestries or carpets, and there are no chairs or tables, no light, not even windows or doors.

29 In this darkness dwells Nyarlathotep, the dark lord of the distant land, faceless and possessing a thousand faces, the Messenger of the Ancients.

30 The Ahuras whisper among themselves that Nyarlathotep slumbers in His crypt like the great Cthulhu in R'lyeh, but whether he is on the firmament or under the waters of the sea, they do not know.

31 In his reverie, Nyarlathotep walks through Kaf, which he rules like a spider with the shining threads of his web, sensitive to every movement and every presence.

32 And though a wise mortal may surpass the gods of the earth, they are assisted in their struggle against their enemies and rendered services beyond their own power by the Ancients of Zapredelia, whose names are dear and to whom the Ahuras have taken a vow of obedience.

33 Therefore it is better not to annoy the Ahuras and to trouble them only with humble prayers, lest they call upon the Ancient of Days through their messenger.

34 No action is taken by the gods of the earth without the knowledge and approval of Nyarlathotep,

35 And those who neglect His will He destroys without a trace, so that men have no memory of them.

36 Therefore the ahuras are hardened and never laugh,

37 And if they once humbled themselves with the assertiveness of men, they now forbid them to appear, and if they appear, they forbid them to go away.

38 The gods of the earth look at us through the mirror of enchantment and help those who worship them with prayers and sacrifices,

39 for the gift offered requires recompense, but only with the permission of the dreaming Nyarlathotep, whom not one of the Achurs has seen, but who is ever present at their councils.

40 When He deprives them of His mercy, they are powerless to act and must watch their enemies destroy their admirers and their own vitality diminish.

41 It is the happiness of men that they do not know of Mount Kaf in the icy void, otherwise they would certainly have gone to conquer it!

42 Sometimes, longing for their former peaks, the gods visit them on windless nights and weep quietly, trying to play on their slopes as they used to play before.

43 People see tears of gods on the snow-white peak of Chogori, but take them for rain,

44 And they hear their sighs of sorrow, thinking that these are the winds of the night.

45 And men see the wandering akhurs, mistaking their ladias for clouds of clouds,

46 but wise shepherds know the tales that keep them away from the high mountains on foggy nights,

47 For the gods are not so lenient now as they were before, and they fear him who looks down upon them.

Surah 20. Of the voluptuous and evil devas

1 When the winds blow softly over the desert, they bring a vague whisper of temptation, kissing with promises of comfort.

2 But when they speed up, their murderous fury howls unceasingly.

3 The winds herald the appearance of devas born alone in the swirling pillars of dust from Zapredelia.

4 Both their kind are driven by the same gladus, for they feed on the senses of men, but the first of them are fed by lust and passion, while the second live on fears.

5 The latter are more dangerous than the former, for fear is the strongest of the senses.

6 The beloved of the winds is beautiful!

7 In dreams she appears with her white hands, which she extends to thee, and her long and lustrous hair, which sways round her head.

8 Her gentle smile is the color of a Celestial apple, and her eyes are deep clades reflecting the light of the stars.

9 A gown of the finest transparent silk adorns her slender frame.

10 Her fingers, neck and wrists are studded with gems.

11 What man in the flesh can resist her charms?!

12 And when those who sleep pour out their seed, she feeds on its odors and heat, taking away a little of its vitality, so that she may conceive from it miracles in her womb, for they become her servants.

13 When she visits a sleeping man, her sprouts mumble incoherently and dance around his bed, tugging at his father's vlasia and brada with dashing inquiries.

14 Night after night she returns to her sleeping lover, who gladly and uncomplainingly accepts her into his arms.

15 And pleasure lulls his mind until she takes from him all he has to give and his heart stops beating.

16 It is like the black resin of the poppy, which brings a sweetness indescribable and leads to a sweet grave.

17 Only a sorcerer and an osprey can resist her temptations!

18 She leaves him in great disappointment and goes away with weeping and gnashing of teeth.

19 The howling Dev comes with violence and seizes the soul of the sleeper, shaking it like a dog shaking a rat, turning dreams into nightmares.

20 He has as many hypostases as there are enemies in the human imagination, and it is not difficult to discover the most horrible appearance.

21 It becomes his vessel and his guise, for he has no essence, but only a glory that thirsts to be quenched.

22 When these images do not bring fear, he causes cuts and scars on the skin of the sleeper, which are revealed when the sun rises, but only to cause fear, for pain alone does not give him food.

23 He longs to interrupt his sleep so often that his victim may sink into reverie in reality,

24 And then he shall come and enter into the mind of man according to his desire, and shall take whatever he finds there of value.

25 Insanity and suicide are the fruits of the deeds of this dev.

26 Only death brings an end to the torment.

27 He who learns to embrace his fears as a lover, rejoicing in their multitude and strength, is safe.

28 He joyfully welcomes the evil devas of the desert as his friends, and finds amusement and variety in their many faces.

29 But seeing the futility of his evil deeds, the deva goes away in mournful silence, and his rage subsides, and wandering in the wilderness, he sleeps and sins without feeling annoyance.

30 By the power of the seals of the Ancient Ones, Mukarrib can command these two kinds of night devas and send them on people wandering through the desert and even dwelling in distant cities.

31 And in this there is power and vengeance.

32 The temptress and mother of monsters is subject to the seal of Shub-Niggurath, the Goatwoman with a thousand young;

33 But the wicked deva obeys the seal of the great Ktugkha, for His fury is swift.

34 Wait for the deva to come, when you are lying immersed in reverie, alert and fully aware, and before he begins his evil , seize his attention with the name and seal of the Ancient One under whose wandering star he dwells, be it Venus bright and merciless or Mars red-eyed.

35 Let this star be over the firmament, for the best time to make a pact with the deva of lust is on the eve of dawn.

36 Make the seal of the Ancient One in your imagination, and inscribe it in the air before you when you fight a deva.

37 Then give a command to the deva about whom he should annoy to death.

38 Verily, the moon shall not pass away when thou hast attained what thou desirest.

Surah 21. About the Shoggoths

1 The only creatures the spawn of Cthulhu fear are the Shog-Goths.

2 These horrible beasts, which the eye of mortal man can see only in the reveries of a stupefaction unknown to the uninitiated, were created outside the earth by the Elders at the time it was created for their service,

3 when they built their great cities, and their lords herded them with scourges of fire.

4 Later, they served as warriors for defense against the Ancients, and were not the number of offspring of Cthulhu and other creatures created by the Ancients to

The Shoggoths of the Ancients, so great in battle, would surely have been overpowered by their boundless strength and invulnerability.

5 It is said that they are immortal and regenerate their flesh, therefore their power does not diminish with the years.

6 They never forget anything, but keep all the events of their immortal lives in flesh.

7 Therefore, it does not allow the shoggoth to make the same mistake twice.

8 What words can be used to describe the creature that has no form or image, but takes every form or shape or color to suit itself?!

9 The Shoggoth is like a transparent bubble filled with water, in which glittering particles like stars float, and outlines are seen vague and obscure.

10 He moves forward on his belly like a snail, for he has no legs.

11 But if he desires, he may in a moment grow members and straighten himself like a man.

12 In order to hide himself, he may turn to stone and become like a rampart or stony rocks around him.

13 To discern the path before him, when he reclines on his belly, he reveals his eyes from his flesh;

14 to hear the footsteps of the enemy, he creates ears for himself.

15 There is no need in mouths for the Shoggoth, for it consumes its food, enveloping it with its soft bodies and wetting it with acidic juices of its flesh, dissolving the prey under its skin.

16 His voice is the trumpet sound of the Elders, which sounds like the voice of a whistle: "Tekeli-li!"

17 At the beginning of time the Elders created the Shoggoths devoid of reason, but epochs passed, and these creatures grew up in reason, until they learned the language of their creators.

18 Therefore the Elders were afraid of their servants and drove them out of their last towns.

19 For it is impossible for pain alone to command beings with will and reason.

20 Shoggoth is the strongest creature that has ever existed on earth.

21 By making his soft and floating body flow beneath gigantic stones, he is able to lift them up and place them with great precision in their proper place.

22 What would take a thousand men a week to do, one Shoggoth can lift in a moment.

23 They do not know fatigue, nor do we require rest from labor, but they are able to work day and night, until they fulfill their task.

24 They have no fear, but fire makes them uncomfortable, so they keep their soft bodies away from the flame.

25 Whether the fire can kill them is unknown, for no eye has seen them perish in the flames.

26 But the Ancient of Days appeared through the gate, and made bodies for themselves of the flesh of this world, and they surrounded the Shoggoths, and overpowered them in numbers.

27 The great Cthulhu took their mighty bodies and crushed them, and their ashes were scattered over the world.

28 But others, the wisest, the mightiest, He has subjected to His will, and to this day they rest with Him in the underwater city, awaiting the hour of their glory.

Surah 22. Of the Worm that gnaws, of the dead that rests not in their graves, and of the uncleanness attendant and domestic

1 Verily, I have become versed in other universes beyond the gates kept by Yog-Sothoth.

2 Of those who come through the gate and make their dwelling in this world nothing can be told;

3 Though Ibn Shahab (peace and blessings of the Ancients be upon him) narrates about the creatures crawling from the abyss of R'lyeh, which are recognized by their sounds.

4 In this abyss, the world itself is sound, and its substance is like an odor;

5 and the sound of our trumpets in this world can create beauty or cause abominations in R'lyeh.

6 For the barrier between probabilities is thinning, and when sounds without source occur, we may indeed behold the inhabitants of R'lyeh.

7 They cannot suffer much on earth and are only afraid of images, which can create certain sounds in their universe.

8 It is a true and proven truth that there are closer ties between certain loved ones than the strong ties of family and blood.

9 Therefore one of them is able to know all the trials and pleasures of the other, even the experience of pain or passion of the one who is in the far reaches of the distant world.

10 In addition, there are those whose ability in such deeds is aided by the forbidden spell of Y'ig-Golonak, which allows them to trans-

to go from flesh to flesh through dark witchcraft with the spirits and entities of Forbidden.

11 At last I sought them, men and women, and always found in them fortune-tellers, stargazers, sorcerers, sorceresses, enchantresses, or spellcasters of the dead.

12 They all worked their miracles with the dead and the spirits of the dead through the knowledge of the transition,

13 But I fear that often these spirits were evil shaitans, messengers of darkness or evil of a much older age.

14 Indeed, there were among them and such, great were the powers of which and could which were able to inhabit the body of another at will, even at a great distance and against the will, and often without the knowledge of the one on whom this was accomplished.

15 And I dreamed that one of the most ancient of these evils is He of whom I spoke, who slumbers in the depths of the silent, almost immortal, for life and death are one to Him.

16 He Himself corrupt, He does not fear the corruption of death, but when death is truly at hand, He will prepare Himself by casting off His old flesh, when the time is come,

17 and then the spirit shall split the flesh from his flesh, and all the sins of this great father shall fall upon the children of his children's children.

18 I dreamed these things, and my dreams were His dreams, for He is the greatest of dreamers.

19 Oh yes, I realized how powerful He is, since both His devotees and the uncleanness He rules over are strong enough to guide the wanderings and transmigrations of their essence into various creatures and men, even from an earthly grave or from the gates of a stone crypt.

20 The graves of these magicians are deep, for the caster is eternally tormented by the fear that after death the inhabitants of the desert will mingle with his bones.

21 The art of spellcasting the dead, however, depends on the use of the bodies of the dead and the jauhar associated with the bodies of the simi, and no corpse is more powerful than the corpse of a spellcaster.

22 Therefore, they are highly valued, for great is the power of the mummy firaunovoy, but even more powerful mummy wizard.

23 It is known, indeed, that the will of a dead sorcerer has power over his own body and can raise it from the grave, so that it can accomplish the deeds unfinished in life.

24 And the resurrections of such are invariably used for evil and spoiling.

25 The easiest way to revive a corpse is to revive it if all its members are intact.

26 But there are also cases when the superior will of the sorcerer gathers in death the members of the scattered, torn into many parts,

27 and commands them, that they may serve him for the last time, whether separated or united for a time.

28 But every time the body, having finished what it has been made up, turns back to its former state.

29 The sighted eye of the living shall not penetrate into the lowest caves, for their wonders are unbelievable and terrifying, but the tribes of the grave do not bestow favors on their admirers.

30 Their powers are not great, for they have in them the power to do this, but they reduce great spaces into small areas and make tangible that which comes from the dead world into the other world.

31 They have power wherever the song of the Yog-Sothoth is chanted in its season, and they can bestow it upon those to whom they open the gates to the dwellings of the flesh.

32 They have no flesh in this world, but they enter into earthly bodies to be nourished by them,

33 while they wait for the time when the stars shall be true and the gates of the boundless lands shall open to expel those who scramble at the threshold.

34 Where the Ancients have stained the earth with their curse in times past, the dead cannot know the peace of the grave.

35 They must rise from decay, revealing a jackal-headed tribe of ghouls: creatures not in life or death, but existing in a shadowy world of ghosts.

36 Cursed is the land where dead thoughts live on with new and unfathomable incarnations, and evil is the waking mind that is not guarded by anyone's head.

37 Ibn Shahab (peace be upon him and blessings of the Ancient of Days!) said prudently:

38 *Blessed is the grave where no wizard lies, and blessed is the night hail whose wizards have turned to dust!*

39 *But woe to the place whose people descend to burn the poisoner and the caster at the pillar.*

40 *I tell you, it will be more pleasant for Sodom and Gomorrah than for this city.*

41 *The corpses of the wicked sorcerers shall be buried with their faces downward, and their hands shall be pierced with iron to prevent them from returning to this world.*

42 *For this is the old rumor that the soul, given to Iblis, does not hasten to leave the clay of the flesh, but nourishes and teaches the Black Man himself;*

43 *until through decay the terrible life erupts, and the pale scavengers of the earth gain cunning to harm, and strange strength to torment.*

44 For this is Ubb, the undying worm.

45 Only a plump head sits on his squat and writhing body, where saliva oozes from a hideous yawn with three rows of strong pink fangs.

46 Its odor is disgusting like the stench of Jahannam.

47 And yet some with great power are not subject to death or grave obstacles, and by the art of conjuring the dead they build up the foundations of their essence,

48 to create monstrous serpents or huge lizards that feed on harmful remains and gnaw dark passages to the world of the living.

49 Great holes are secretly digging where the small pores of the earth were before, and the one born to crawl has learned to walk.

50 And there are those who rise from their graves with the onset of darkness and drink the blood of men and women, turning sometimes into a wolf or a ghoul and other all sorts of guises taking.

51 The snake-like Idhya and the clawed Lusoat sow agonizing anxiety among men, for they eternally long for jauhar, the essence of life that has rejected them.

52 The worm begets the worm, and out of the corrupted flesh strange images appear.

53 The reveries of husbands and wives are sometimes tormented by those passionate devas of the night-mares, who have been called incubi and succubi from time immemorial; from them, through carnal fusion, come half-formed peoples.

54 In the wastelands dwell ifrites and jinns, shantaks and ugly shoggoths, devotees of Yog-Sothoth mi-go from the mountains of the east and from the great yellow desert of the north, and my eyes are infected with their malice.

55 All these creatures are easily summoned and subject to the will of sorcerers, sorcerers who know the ways and rites of the Ancients.

56 But beware of those that exist, dead but living, under the ancient sands of the land of Phiraunus, and of whom I learned in Alexandria, in the house of Kefnes,

57 for their time is at hand, and there will be no strength left in any mortal hand.

58 They're coming back!

59 This is the word of Abdullah ibn Jabir al-Khazraji, the priest of the Ancients.
60 Wisdom abides at its head.
61 *Time will not pass before mute idols.*

The Book of Places

Surah 1. About the places of earthly and external

1 This book is about the lands on earth and beyond it, the places that exist and places that are dreamed of, and the ways to visit them.

2 There are lands and cities unknown in the lands of men and precious to the seeker of secrets,

3 which can be reached on foot or on horseback or by boat, though many of them are far away, and it is difficult to find them, and more difficult to reach them.

4 Mukarrib, who desires to begin his wanderings in the places described in this Book, let him be ready to discover the secrets of the places of the unearthly.

5 Some of them still exist today, while others are nothing more than whispered tales of doom and doom.

6 There are few who have been able to visit such places, and fewer who have returned from their wanderings in sufficient sanity to tell of them.

7 The places of the earth, as they lie at the four corners that divide the earth, will be described first, for the traveler can reach them by the ways of men.

8 When the Ancients appeared, they came their places.

9 The greatest of them were gigantic cities, built by the Ancients or destroyed by them.

10 Made of black obsidian and the strongest basalt, they were erected in the image of their creators:

11 great streets, through which, riding on the winds, they could ride,

12 pillars and towers innumerable, rising to the heavens like unclean claws,

13 The vaults glittering and the windows of crystal, from which they could look up to the stars from which they came.

14 Leng in the icy wilderness is one of these cities hidden halfway between the world of reality and the realm of dreams in the northernmost reaches of the earth.

15 Hidden in the crucible of the scorching desert lies Irem, a hail of a thousand pillars, as if adorned with gems behind a wall of sand.

16 The other places are those to which they are banished and in which they wait, dreaming of the time when they will reign again.

These places are not empty, however.
The minions and favorites of the Ancients still lurk in the dark corners of the streets of the Giant.
Coupled with the dangers of a journey such as this, may the stranger be prepared to face those who still worship them in darkness.
With great wisdom and skill in the art of secrecy, a traveler can find there allies and charms to make the most dangerous path more direct:
the way to the outer places, whence the Ancients came, of which some of them dream to this day, and to which they will return one day.
These cannot be seen without the help of the Ancients or one of their admirers,
for more often than not they lie beyond the walls of time and space.
In the vastness of the universe are the most important of places, for the Ancients descended from the dark stars.
To visit places like this, let the wanderer be patient.
Only a select few are allowed to travel through time and space and see with their own eyes the places where they were born.
Madness or death is the wages of these wanderings.
But perhaps these pages will show you how to open a window or a gateway to the dark stars.
But these rites are very dangerous, for the Ancients or their favorites can sense your gaze and hunt you down mercilessly.
There are also other marvelous kingdoms, to which it is impossible to enter by ordinary means, no matter how much you long for it and strive for it.
Some of them, such as Atlantis, are in other times: in years past or in years to come.
The Other is present in our time, but not in the space we inhabit,
and therefore a man of ordinary consciousness may pass through them as through a shadow or a mist, and not realize their nature, except that he may feel some discomfort behind on the neck.
The most extraordinary places are described at the end of this Book,
for they were created by the dreams of the human race in strange lands.
May you therefore realize that the Ancients are not the only creators of giant cities.
The human race has sometimes created the most beautiful countries, places where even the Ancients deigned to rest in peace.

38 Others call them holy places beyond the gates of the silver key, lands of dreams.
39 Experienced travelers can get there in the flesh, through gates and doors.
40 Dreams are the easiest way to visit these cities and the surrounding lands.
41 This is the Book of the places of the earth and of the hidden cities, where the Ancients wait and dream.

Surah 2. About the four corners dividing the earth

1 From the cold north, when the gloomy and hidden Caph was raised up, came in the beginning the cold predecessors of Adam's race.
2 From the north a great multitude of the powers of the firstborn seeped in, and great cities rose there, but their lords disappeared for a long time.
3 The great ice caves conceal the treasures and revelations of our northern ancestors;
4 great indeed are the treasures and treasures they have obtained!
5 There they lie now, to be found and used again by the spurs of the gods of the vanished.
6 Look, man, at the dangers that come from the north!
7 Beware of stopping your gaze in the north on a dark winter night,
8 for the Black Guardians will creep up on you without a soul to seize you and take you to their cold realm of secrets.
9 The arid east, the land of promise and aspiration!
10 There is a guttural song that will awaken the Ancients and bring them back to earth.
11 From this land, chosen by the darknessnight, fair and terrible things shall come.
12 Strength and power will come together in a single essence, bringing destruction and balance.
13 The abominations all creep in her footsteps.
14 The world will tremble as it trembled before, and men will run like mad ants before the terrors of the earth.
15 But he that knoweth is already mad, and in that will be his Salvation.
16 And the gates locked for thousands of years will open,
17 and a stream of dazzling light will be born from the heart of the earth, sweeping away those who do not understand it.
18 The hot south, the land of heat and power!
19 You conceal the wisdom of man.
20 The legacy of the Ancients is sculpted on your impregnable and fiery mountains, spewing life from the midst of the forces of the subterranean.

21 No one dares to set foot in the hot southern lands, for creatures outlandish that were men guard their secrets and possessions.
22 But every thing is born in the South: it cannot be otherwise!
23 Great forests were formerly in the south, and great cities with all kinds of living creatures flourished there.
24 A different dignity was bestowed in the south, but was then taken away by the Ancient of Days.
25 Beware, O man, of the hot south; will not like it!
26 When on a hot summer night your gaze follows the dark southern stars, your spirit will dry up in the universal streams that rush through the heavens.
27 The dark west, the land of death and despair!
28 Rich in mystery and intimate feelings, a conduit of unimaginable forces from their midst, the core of the dark power.
29 A land of despair all-encompassing that holds beauty and purity deepest!
30 In the western lands, life rises, which is non-life: death in being.
31 Every thing must come forth from thence, in order to come out of the forefront of this.
32 A haven of essence divine and pure!
33 Before the Ancients return to earth, they will cross the dark western expanses, and power will flow into their veins there.
34 Their muscles will swell and prepare to strike.
35 Their minds will shine like gleaming dishes of bronze, and great deeds will be accomplished, for the circle will be completed.
36 Beware, O man, of the dark west; it will terrify you!
37 When, on a gloomy autumn night, your eyes shall fall down to the darkest part of the eye, you shall fall into the darkest abysses of time and space, and there shall be no more hope for you.

Surah 3. About the desert of Rub al-Khali

1 The desert of Rub al-Khali is a land beloved by the dead and hated by the living.
2 The creatures that dwell in the scorched wastelands of this wasteland mimic the dead in everything, thus taking life from the desert.
3 What are the properties of the dead?
4 They are cold and lie motionless in the ground in the heat of the day, in caves or under the sand, hiding from the scorching sun.

5 They do not move much during the day, otherwise they will lose their moisture.

6 Their skin is hard and dark, their eyes dry and sparkling like gems.

7 Only in the light of the moon do they rise and prowl about in search of prey to quench their boundless glory and thirst.

8 They are at enmity with the living to stay alive in the land of the dead.

9 The traveler who longs to cross the desert of sand and stone must follow the dead like the creatures of the desert, for this is the only way he can survive.

10 At sunset get up and go in search of your sustenance.

11 Water is more valuable than food, therefore always seek water, but food will cross your path without the need to seek it.

12 Desert life is an endless search for water, which makes all other searches a vanity.

13 When the east is pale and the dawn is breaking, dig a hole in the sand and hide your body, or curl up in a crevice between the stones in the shade.

14 Lie down like the dead and sleep in the light of day.

15 Look for the deepest clefts between the stones in the lowlands, where the sands form hollows, for moisture is found there.

16 But if thou hast no strength to quench thy thirst directly, suck the juices of the creeping things that gather moisture under their shells.

17 The corpses buried along the caravan routes are saturated with water.

18 The brain stays moist for long sevenths of the day, as does the bone marrow.

19 The blood of a hunting hawk is good, but the blood of the fallen may be contaminated with a disease that will render you helpless or kill you.

20 More useful is the flesh of worms and serpents, sweet to the taste and nourishing to the belly.

21 The paths of the caravans spread ahead like streaks of silver, and the vaults and towers of hailstones, long ago turned to dust and forgotten, rise again under the starry sky.

22 These ghostly outlines shimmer with the brightest luster under the living moonlight, but they fade in the night of the new moon or before moonrise.

23 They are brightest of all at a distance, but as they approach, they tremble and fade, until at last they disappear altogether when a traveler's foot crosses their threshold.

24 By these shadows you will know the wanderings of ancient peoples and their dwelling places.
25 Above the sprawling desert stands a gate in the form of revolving pillars, shimmering in the dust like a rainbow.
26 They are like dancing trees by day and whirlwinds of flame by night.
27 At rare times you may behold them, when the rays of the wandering stars and the fixed stars conspire to reveal them.
28 But the way is opened to them by spells, which have their appearance in space, which have length, and breadth, and height.
29 The ghouls and ghosts of the night remember these words, but they know not their meaning or purpose.
30 By offering them blackened and decaying flesh as a gift, you can get these words out of them.
31 These are some of the beauties of Rub al-Khali, which is death to man as long as he remains alive.
32 But when he resembles a dead man, repeating the ways of the dead, she nourishes him and cherishes him as a young mother cherishes her firstborn.
33 It is impossible to dwell in the wilderness without learning its ways, for knowledge is rewarded, but ignorance is severely punished, and those who survive in this teaching become wise.

Surah 4. About Irem, the city of a thousand pillars

1 *"Bo in the name of Allah the , the gracious!*
2 *I swear by dawn and ten nights,*
3 *and odds and ends,*
4 *and at night when she moves!*
5 *Is not this the oath of the prudent?*
6 *Have you not seen what your Lord did to the Adites?*
7 *Irem, possessor of the pillars,*
8 *the like of which has never been created in the world,*
9 *and the Samudians who pierced the rocks in the valley,*
10 *and c firaun, the stake holder,*
11 *who have done wickedness in countries*
12 *and multiplied the spoils there?*
13 *The Lord your Lord has shed upon them the scourge of punishment.*
14 *For thy Lord is in ambush.*
15 *And man, when the Lord tests him, will honor and ennoble him,*

16 *then he says, "My Lord has honored me!"*
17 *A when He will test him and determine his ,*
18 *he says, "My Lord has humiliated me!"*
19 *No! You yourself do not honor the orphan,*
20 *you're not encouraged to feed the poor,*
21 *devouring your inheritance with food of persistence,*
22 *love wealth with a stubborn love.*
23 *No! When the earth is spread flat,*
24 *and thy Lord shall come, and angels in rows,*
25 *And they will bring down Jahannam, and on that day a man will remember, but why should he remember?*
26 *He says, "If I had prepared ahead for my life?" And in that day no one will punish him with punishment*
27 *and no one will shackle him.*
28 *You, departed soul!*
29 *Return to your Lord contented and satisfied.*
30 *Come with my servants.*
31 *Come into my paradise!"*
32 In Irem, the possessor of the pillars, I have spoken the words that open the Gate.
33 But I was not the first to open the gates of the pillar city.
34 In primeval times, the king and creator of Irem, whose name was Shaddad, the one who could shift his consciousness and command men through it, sought them with impunity in his arrogance.
35 And after a time Shaddad, seduced by visions sent to him by the Ancients, blinded by the light of madness, led his subjects, who were the Chosen of Adam and Havvah, into the wilderness.
36 And there in the spring, when the day ended with a different moon from the one that had gone before, Shaddad declared himself king of kings, sorcerer of sorcerers.
37 And he spake forbidden names, and wrought witchcraft seven times seven and one, seven nights, till the Black Moon rose.
38 While the Chosen trembled before his madness and his priests, asking them to preserve their souls, Shaddad, transported by his consciousness far into the wilderness, commanded them, by the forbidden name of Azathoth, to build a hail in the appointed place.
39 And by dawn Irem, the possessor of the pillars, was erected.
40 And standing at the gates of the walls of Irem, Shaddad commanded to sculpt a right hand like a man's, and a giant with this right hand upraised, reaching to the heavens, longing for the key to the gates of the last.

41 Shaddad, in his infinite arrogance, wished to cross all the gates and establish his power in Zapredelia, and to become king of kings, sorcerer of sorcerers, and god of gods.

42 But with one thing only was he like Azathoth, the Shahinshah of the Jinn, mad with his boundless, wickedness.

43 When night came, and Shaddad erected stones, and words were spoken, and blood was shed, the gates were opened.

44 And through their flames came a whirlwind invisible, which passes aimlessly, restlessly.

45 The mournful whirlwind sang forbidden songs among the stars, and the Chosen howled with him the song of Death.

46 The whirlwind struck its fiery blow in the middle of the night, and in the morning the Sun shone over the empty streets.

47 And in the space of black stars, on the shore of Lake Khali, new voices wailed in the halls of the white towers of Naotalba's palace.

48 And Irem, the possessor of the pillars, was never reborn, but only one of its inhabitants survived, incorporeal, cursed.

49 And the walls of Irem did not echo a voice other than the chirping of the cicadas of the night.

50 And on the wall of the temple of Hastur, in the midst of the city, one terrible sign remained carved, a doom and a warning to those who seek to open the Gates to Forbidden without the knowledge of the Ancients, to those who seek to pit human might against the might of the Ancients.

51 The sign I saw carved on the marble wall of the temple when I saw Irem,

52 the sign that made me tremble and make with trembling hand the gesture of the Elders, is this yellow sign:

53 Let it be used with great care,

54 for, if one meditates too long or too hard upon it, the sighs of the winds of Hastur, which rushes in desolate places among the stars,

55 will invade your thoughts and dreams, taking your mind far away,

taking with him the disturbing visions of the One who shakes the waters of Lake Khali,
He who moves among the towers of Carcosa when the black stars shine in the sky,
The one who ruined you, Irem Zat al-Imad!
Irem, possessor of pillars and vaults glittering, the like of which has not been created in the lands;
A city in the midst of the wilderness, far from the roads and dwellings of men, glorious throughout the world for its beauty and wickedness!
You were once a great city, a garden, well irrigated, fed by underground lakes, never drying up, always replenished by the waters flowing under the surface.
Thy inhabitants, enriched by the caravans which in former times passed through thy gates on their way to distant lands, grew up in a great love of sensuality and luxury.
The nobles bought your luxurious garments without a second thought,
fat merchants drank your strongest wines,
thy king and thy officials have smoked all kinds of dope for their pleasure.
Ten years I spent in the heart of the Rub al-Khali, the desert lands, the great Red Desert of the south from Sana'a to Dhakm.
And an inconceivable multitude of pillars I contemplated, and was therefore called Majnun.
Many wonders, marvelous and incredible, I could see there.
Alas! for the sand has swallowed up the hail of pillars and vaults with its inhabitants, without any sign or omen;
no more caravans of incense come here.
It is a legend that Allah has cast down this people for their wickedness, but verily, few know the cause of their fall.
Only then can this mystery be revealed, when you come there and see,
but since time immemorial, the city of Irem has been lost to men.
Many have called this place a hail of great wickedness, but how dare they know the unimaginable?!
The paradise of the earth was Irem for initiation.
High rose the towers, a great fortress of eight corners, alas for her again!
And there were places of knowledge and power hidden here.
So long have the descendants of Adam's family dwelt in it that those who dwelt there have long forgotten by whom and for what purpose it was founded.

79 Some say that it was built by giants, others say that it was built by the tribe of Adites,

80 But Irem was here before men, and now, swallowed up, it keeps its secrets from the uninitiated, revealing them to those who know.

81 Now only dusty grave mounds and cracked pillars stand in its place, but the mystery of its destruction is as deep as the mystery of its creation.

82 For the mortal eye cannot see the invisible grades beyond sight.

83 Is the Irem of the Ancients still in a certain incarnation, and not in this great wilderness, connected with the emptiness of Zapredelia by this empty quarter?

84 Is it given to the mukarrib to communicate with its invisible inhabitants in the Red Desert?

Surah 5. About the twilight land of Inquanok

1 Inquanoc is a cold, gloomy country beyond the seas, and it is said to lie not far from the gloomy Leng, whose vague shadows haunt the nights of the faint-hearted.

2 The people of Inquanok bear the stamp of an ancient countenance, though they all prefer to keep silent about what lies beyond the northern borders of their domain.

3 Inquanoc itself is famous for its onyx quarries, of which there are many, for the whole town of Inquanoc is built of onyx, and huge polished onyx blocks are sold at the markets of this town.

4 The city of Inquanoc is a marvelous sight, towering above its walls and piers, all of black stone, with strange designs and carved gold plaques.

5 The buildings here are tall and have many windows.

6 Some houses are crowned with poppies, while others are stepped ziggurats with minarets of the most bizarre and unimaginable appearance.

7 The walls of the hail are low, with many gates under huge vaults crowned with images of the Unnamable.

8 The houses decorated with golden patterns, carved balconies and crystal windows - everything sparkles with beauty frowning and immaculate.

9 Every now and then we come across small squares with rows of black pillars and statues of strange creatures.

10 The views along the streets are both ominous and beautiful, but nothing can match the beauty of the enormous temple of the Ancients.

11 The temple is erected in front of a walled garden on a huge circular square, from which the streets diverge like the spokes of a wheel.

12 In the center there is a sixteen-sided tower with a bell tower, and it is incomparably larger than all the neighboring buildings.

13 At regular intervals the murmur of an ancient bell floats over the onyx hail.

14 And sometimes the tripods placed on the parapet around the high vault of the temple explode with flaming tongues,

15 For the priests and the inhabitants of this city are initiated into the most ancient mysteries, and forever keep the measured footsteps of the Ancients, as it is written in the scrolls, which are older than the manuscripts of the Pnacot.

16 And when the great bell in the temple thunders its resounding call over the city, all songs and noises are silenced,

17 and the inhabitants of the city, bowing their heads, remain in silence until the last sound is heard.

18 For in the Twilight City everyone feels a kind of outlandish fear and trembling and is afraid to break the local harsh rituals, lest they fall victim to the wrath of the Ancients.

Surah 6. About Lenga in the icy desert

1 He who searches in the far north, beyond the gloomy land of Inquanok, will find a barren, dark, and thick desert of onyx quarries in the midst of ice hummocks.

2 Beyond the great mountains, so high in the heavens that even the air, they say, does not exist on their summits, lies a mountain pasture surrounded by rocks, which cannot be climbed except by narrow steps cut in the rock.

3 Behold, there is an incomprehensible land filled with mysteries, of which it is indeed better not to write in careless words.

4 Life is not-life there.

5 Every thing there is created and allowed by the Ancients.

6 If you wander there, you will lose your mind, for only the Chosen Ones can wander there.

7 Here, like a border, there is a huge ridge, at the foot of which a huge ravine has been dug, leading as if to the very scorcher.

8 This is undoubtedly where the blocks for the wicked towers of Mount Kaf were cut.

9 On the mountain range, at the very borders of the hidden Leng, are the Spolin-like mountains, turned into monstrous statues of silent guardians.

10 Giant guards whose feet are stamped into the sand and whose crowns pierce the shining clouds, sit here on the top of the world in a frightening semicircle,

11 They are ominous, like ghouls or two-headed wolves, with faces contorted with rage, and with hands raised menacingly over the whole race of Adam.

12 Grimly and maliciously they gaze at the eye of the human world, eternally guarding the mysteries of the north.

13 These huge creatures were once a ridge of stone, until giant hand carved these horrible sculptures into the virgin rocks.

14 And in the shimmering glow of the swollen clouds their stone double heads seem to sway faintly.

15 Here, beyond the ridge of the guardians, where the heavens border the firmament, the remote and hidden plateau of the thrice-pretty Leng spreads its limits.

16 In the morning after the rain, when the fog drifts over the solid ground and the sun barely shines over the low ridges of bluish-gray clouds that surround the window, the appearance of the great city with its huge towers and elongated stone buildings is like a mirage.

17 But no matter how clear the outlines of this city are, sometimes visible to the smallest detail, it inevitably wavers and disappears when you approach it.

18 His priests say that the town of Stars used to rise where Leng is now.

19 But the lands on which mortals walk are not eternal, and islands float above the depths of the sea.

20 The winds of the ages drive the firmament over the sea, so that the world is ever changing, and north becomes south and east becomes west.

21 But woe to him who disturbs the winged and mighty bird Rock, the fiery-breathing bird that guards the hidden plateau!

22 You will recognize the time-forgotten Leng by the howling of the naga that nests in the caves of the night and fills the dreams of men with strange madness;

23 and the cursed gray stone temple beneath the lair of the ghosts of the night, where a lonely priest in a yellow countenance dwells, offering psalms to the Ancients;

24 and by the ever-burning, dim, malignant fires and unholy shrieks of the shantaks that soar in the heavenly heights in these borderlands.

25 Behold there are winged, roaring birds that are larger than an elephant, and their heads are like those of a horse.

26 Their wings are webbed, and they are full of the cold and stinking evil of baking.

27 They have instead of feathers.

28 And their hoarse squawk, like the clinking of crushed glass, makes you realize that you are dead now!

29 But thy end will be merciful in comparison to that bestowed by the flexible inhabitants of the lands of Leng.

30 From afar you will see their windowless stone dwellings scattered .

31 From these dwellings and villages you will hear the shrill singing of whistles and the sickening roar of drums, and you will see ghost-like shadows dancing around the fires.

32 The dancers bounce clumsily and slowly, wriggling and bending obscenely.

33 The inhabitants of Leng do not wear clothes, their bodies are covered with thick wool, they are tailed, have hooves and wide mouths.

34 And they twirl in their dances of shaitan in the midst of forgotten hailstones.

35 The inhabitants of Leng bow down before their priests, but the priests worship Yog-Sothoth, the Lord of the Gates,

36 He is one with all time and space and appears in the hypostasis of a cluster of thirteen spheres shimmering with all the colors of the rainbow.

37 Beware, O man, beware of those who wander in the darkness of the cross ramparts of Kaf, for he who beholds their crowning heads shall know the claws of doom!

38 Indeed, they live in Lenga to atone for their arrogance to the Ancients!

39 Therefore they are extremely cruel and fierce.

40 The annals of Leng tell of battles with scarlet spiders from the northern valleys and the ancient city of Sarkomond, whose ruins weathered and decayed long before the first man appeared on earth.

41 In the middle of the plateau rises the ancient Kaf, a wicked mountain, the sanctuary of the hidden secrets of the divine.

42 It holds the key that shut the gods of the earth, and on it resides the secret dream of Nyarlathotep.

43 And while they spend their time in merriment, the abominations of man are stamping their steps on the icy hills of Leng.

44 Limitless Leng is a grave for mortals who have too often desecrated it.

45 They've done it too often in previous eras.

46 But this does not happen now, for the gates have been shut.

47 They will open again only when the stars have completed their circle.

48 And the Ancients will shine a new light.

49 And the ancient flame will touch the heavens and the firmament, for this will happen in the glory of the ages.

50 When this comes, all things will turn to their proper places, and the time of the Ancient of Days will come again.

51 And let Leng blossom, turning back to the beginning, and let every thing find unity with the universe!

52 And let these things come to pass, these things cannot but come to pass, for I have seen these things!

53 Beauty and unity shall reign, verily this.

54 All scum will be removed, only the Dinawars will remain, for them and for them alone the universe was created.

Surah 7. O Kaf of the unknown, millennia old

1 *Who can know Kaf's innermost firmament?*

2 *No, it cannot be understood by those whose road is to death!*

3 *She hides her light in times imperishable:*

4 *Between what was, is, and what is to come!*

5 In the middle of Kewaali, the invisible desert of ice, beyond the boundary mountains, rises Mount Kaf.

6 It is much higher than any peak of stone, but it does not belong entirely to this world,

7 and then only the eye of mortal man can see it when the heavens are leveled,

8 and in the moonlight, for thou knowest that the moon hath power to reveal that which is hidden by the light of the sun.

9 On the hidden top of Kaf the Ancients erected the town of Khabir - a great fortress, the wall of which has black teeth and many lengths.

10 Dark clouds shroud it where the marvelous ancient stars shine, amidst the silent growth of the giant towers and behind the walls of the .

11 Behind and above these walls is a castle of onyx, so that it seems to be a single sparkling gem.

12 The guardian signs of curses are carved on the night gate by forgotten hands, and woe to him who dares to enter these dreadful doors!

13 In the heart of this castle there is a spacious vault with walls of onyx and floors of smooth multicolored stones, and a round vault so large that its very ceiling is lost in the mist.

14 Ahuras, the gods of the earth, feast where the Ancients once wandered through mysterious, timeless halls, whose eternally gloomy dungeons sometimes glimmer in dreams through the eyes of the marvelous and blind.

15 In a circle, facing inward, stand here the thrones of the rulers among the gods.

16 They glitter with gold and silver, and in the midst of the palace rests a great mirror, through which the Ahuras look upon the deeds of men.

17 The gods differ in size, and the least of them no more than their servants, while the greatest are of gigantic stature and rise above the others.

18 The size of the gods of the earth is not constant, but they change from time to time, when many or few of the human race worship them.

19 Likewise their thrones also change, for their thrones are the seats of their power.

20 Kaf! It grows on the vices and fears of men, on the hidden plateau of Leng, in the northernmost lands of this world.

21 It is not permissible to verbalize about it; the sight of it is haram unquestionable.

22 It is the shelter of the divine, and through it you can reach your essence.

23 Many men have dreamed of it and do not know what they dream of, and their stories are always different, for every dreamer creates his world in the boundless lands of dreams, and no two images of Kaf.

24 These ledges are forbidden, but thou canst ascend to the top of them, if thou cast away the fetters of thy mind.

25 Might and brilliance are the keys of power.

26 Strength is the essence of Kaf.

27 Nothing is beyond your control without her.

28 Empty and insignificant is everything else.

29 He who holds here, in the bosom of creation, is resolute!

30 On the summit, in the black castle surrounded by towers, you will see the azure banner of the Ancients flying among the flags of the Achurs.

31 They will accept you as a brother, and you will become one if you fulfill this fully.
32 There's no difficulty in that!
33 Behold the innermost secret of Caf.
34 Nyarlathotep will lead you down winding paths of deceit, but do not surrender to him!
35 Hastur, O Changed One, will show thee the way back to thy world.
36 Shub-Niggurath will dedicate you to eternity.
37 This will happen to thee in the unknown and hidden Kaf when thou seest the gods.
38 Which will be favorable to thee, but only because behold, this is the sense of all that thou hast created for thyself.
39 Go on! Man, I gave you the right to be called that!
40 Go! And do not turn your gaze backward like Lut's wife, for your labors have not yet been accomplished.
41 Filled thee with power and wisdom, for thy heart is steadfast in thy bosom.
42 Go triumphantly, O new god, Chosen among the Chosen!
43 Your goal is near and mighty, just reach out and pluck the fruit so long forbidden.
44 Behold there is Kaf, and a thousand other things with her.
45 Go! And the action will begin, for the mighty and terrifying Ancients abide with you.
46 This is perfect.
47 The unfathomable Nothing continues to maintain the mysterious Kaf, looming like a sword over the head of man.
48 The everlasting and smiling Kaf!
49 Mighty and silent!
50 All things have been accomplished, the written things have been created, the obligation has been fulfilled, now all things remain in your hands.
51 Can they support the ungodly weight of the earth.
52 Yes! It was prophesied before the creation of your kind.
53 You expected with trust.
54 The past shall be repeated, and the glory shall be magnified!
55 Death and destruction will reign, the undisputed princes of this world.
56 But this is ordained, and let it be done!
57 Thou, O my careless companion, let the horror of the uncomprehending at these words consume thee.
58 You'll think of me as a madman cursed by the gods,
59 and thou shalt rejoice that this writing is the delirium of the black flame of the universe in my mind, possessed by jinns.

But nofor behold, this is the truth!
But don't take up the clue before the new era.
Thy poor body will be turned to ashes, eaten away by the immeasurable river of time.
But he who reads me between many centuries will tremble.
For the denouement is at hand!
And gods, new gods will be the creators, for this is destined.
Death, death, death! You can now clutch me in your fatal arms, for it is done.
There are no expectations left for the new circle, and may it sparkle like a pure pearl.
Let him be pure as your soul is pure!
May he be strong as your hands are strong!
O! Blessed golden age!
Kaf, Kaf!
May it come to pass that I may help you!
Kaf, black and mighty mountain, strength and destruction distinguish you.
Every thing comes from you, and by you it is fulfilled.
Blessed is he who recognizes you in your intimacy, unhappy is he who defiles you.
But this was destined to happen too.
Everything arises in the great bosom of creation, and everything springs from it.
Such is the season of joy and love.
O new gods, you banish sorrow from your hearts!
Breathing before in your depths the wise fragrance of the shining stars,
who have cleansed the world of its many and age-old vices,
you do not heal, but destroy.
Powerful Ancients are manifesting through you for this purpose.
The spirits that made Kaf will give themselves to you in service, for this is service to them.
Anything to help you!
The beautiful will be embodied in you, and the smooth genies will follow you, for you will quench their greed with the monstrosity that abides in the world.
Magnificent is this and mad like the madness of the divine that raises the gloomy Caf above the plateau of Lenga.
The spurs of men will disappear, frightened, before your divine armies.
They will give way to him who is greater than they are.

90 Let this be done!
91 There is no delusion in that.
92 The way is open.
93 Few will be saved, for there is no compassion in you, but justice only abides.
94 Behold there is a mystery revealed.
95 The hidden key is exposed.
96 Use this , O my heirs, in the hard path of knowledge!
97 Strength and intelligence with you!
98 Such is the end of the gloomy surah of Kaf.
99 Behold the end of all things.
100 Nothing remains, the immutable and sole king of worlds.
101 And on top of this is Kaf, His eternal and mysterious friend.
102 *An aran'maha eth'onh ar'skia rah!*

Surah 8. About R'lyeh the deep

1 Of all the places where the Ancients lie dreaming, R'lyeh is the most wicked.
2 These waters are unknown to merchants, and therefore his resting place is unknown.
3 Long before the creation of Adam's race, in the days of the seas that covered the whole earth, the great Cthulhu walked in power through the world with his armies, with servants and offspring innumerable.
4 When the Ancients were hovering over the abysses of space, there was a great tribe in some places of the earth, which came from Zapredeliya, and dwelt in cities, and worshipped in darkness the inhabitants of the depths.
5 And it erected for its masters cities on the heights overlooking the fertile regions, and fortified them, lest the hand of the unfriendly should reach them.
6 Nowadays these cities are hidden in the abysses, but occasionally the stars allow them to appear from their deep places.
7 They are locked in their places by the seal of the Elders, but can be released by a word known to a few.
8 In the old days, the proud city of Cthulhu and his servants was home to the mighty servants of the Ancients,
9 Now lies R'lyeh with its inhabitants and their Lord under the night, submerged by the deep and dark southern waters of the long-forgotten Pacifida.
10 R'lyeh is built of stone,

11 and it's huge,
12 and is like an impregnable fortress,
13 and rests on a series of ledges,
14 and these ledges are surrounded by walls a hundred *kushnumuns* [12] thick.
15 Like its buildings are the Kaaba, the holy place of Mecca.
16 The green stones of which they are built are of monstrous size, and no human means can move them.
17 One to the other they lie flat, so that no air passes between them;
18 one on top of the other, tight, interlocked and not moving apart.
19 So say nowadays the devotees of Cthulhu, when they force them to reveal the secrets of their knowledge.
20 This is not easy, for they do not fear death, but there are torments more terrible than the destruction of the flesh, and life may be a worse evil.
21 They honor the dead Cthulhu, who rests dreaming, but they have no desire to repeat his fate, nor to feel the worms and beetles devouring their still feeling body.
22 For, unlike the flesh of the Ancient of Days, their flesh is not reborn again.
23 But eternal are the forces of evil, and the infinite is tainted by them!
24 Indeed, to this day the great Cthulhu marches through the minds and souls of men, even as he lies dreaming, mesmerized and shackled by the chains of the mark of the Elders.
25 To this day, His inhuman malice and reason sow dark seeds of madness and destruction into the reveries and nightmares of those who sleep.
26 He was the priest of the Ancients, Himself in His immeasurable flesh, still in our universe.
27 He is their sword, and they seek to distance themselves from His presence when the battle is won,
28 But He keeps His own counsel under good guard, and no one knows what He is ready to do for His seed and for His Chosen Ones.
29 In the midst of the black giant towers of His palace-temple He created the gates to the inexplicable places, whence He called the nations who serve Him unceasingly to this day.
30 With angles and planes unknown to our geometers, R'lyeh was the abode and haven for those dwelling in Zapredelia.
31 Tsatoggua, the toad god, and Shub-Niggurath, the black Goat of the forests, came through the gates of R'lyeh.

[12] *Kushnumun (two-elbowed)* was a Babylonian measure of length equal to two cubits (about a meter).

32 By the gate were sacrificed innumerable sacrifices, and the flesh and souls of living creatures served as food for those who dwelt there.

33 When all was dissolved by the poison of the stars, Cthulhu remained in his home in R'lyeh, nurturing his deep thoughts in solitude.

34 And when the sword of light was bared and the stars slew the mighty kings of war, R'lyeh sank into the abyss of the sea.

35 The Elders cast a mighty spell, sealing the gate with their starry stones.

36 They could not defeat Cthulhu completely, but bound him with all the laws of their new order.

37 The waters of the sea alone can contain Him, for the stars cannot hinder His thoughts.

38 On the top of the mountain stands a solitary stone with four corners, and so great is it that the greatest of the pyramids of the Pharaohs is small before it.

39 It is not thin, but wide, and its four sides are covered with carved signs of the Ancients.

40 The great Cthulhu, the priest of the Ancient of Days, rests waiting and dreaming in a vault beneath the sea, beneath this obelisk, in a cave carved in the rock of the mountain.

41 His body is not made of veins, bones and flesh, but of a resilient substance like marrow, which heals its wounds and therefore remains imperishable for long ages.

42 It is also said that in the darkness of the ages, when the sons of men were like beasts and walked naked, Cthulhu foresaw the times when the Elders would plan to destroy him and the other Ancients who came through space into our world with the rays of the stars.

43 In His wisdom He created protection from the harmful rays of the stars, which required a state of immobility similar to deep sleep and called *fhtagn*.

44 There is no life left in His mighty body, only a mind insatiable, ruling, waiting and dreaming, when the stars will return to normal and He will come back to life again for the sake of His race.

45 As long as the Isle of R'lyeh rose above the waves of the eastern seas, Cthulhu had no difficulty in commanding his Chosen Ones by the mere power of his mind.

46 But the Elders plunged the island under the water, so that not even the top of the Ancient One's isle crypt remained above the waves.

47 The stars have turned in His ways.

48 Ages have come and gone.

49 Cthulhu dreamed in his grave, for the waters pressed on the sealed doors of his house, hindering his thoughts.

50 Therefore his chosen ones heard no more the voice of their Lord, nor could they reach his grave in the depths, even if he had called them.

51 The ages passed, and they forgot the delight of the mighty shakers of the mountains, though they continued to be His servants.

52 But the desert dwellers did not only speak of His past deeds, but also of the things to come:

53 *That which sleeps is not dead: sometimes even death.*

54 *In the madness of the ages is able to die.*

55 Therefore, even in his cold dungeon, under the locks and guards of the Nameless Ones, the mind of the great Cthulhu reaches out to those who intend to serve those who dwell in Forbidden.

56 He hates the sea and the weight of the waters above His head, which hinders His thoughts.

57 He cannot awaken Himself, bound by the spell of the Elders, and He must be awakened from His reverie by mortals.

58 He guided the development of Adam's lineage from the beginning by the power of His mind alone, and the dinavars of husbands and wives were His adopted children.

59 He was prince, and they were his faithful servants.

60 For at the cost of their lives they served Him.

61 Their desire was to release Cthulhu from his grave when the stars rose right, so that his awakening would be out of danger.

62 But the fate of the Ancient One is not sealed forever, and His admirers believe that at times the hail of R'lyeh rises above the waves of the sea.

63 He who made his dwelling in the water will be set free, and when the time comes and the stars become true as they were before, and their position becomes stable, and the world becomes favorable to the Ancient of Days, -

64 then the word will cause the waters to rise and remove the seal at last,

65 and first among other places shall R'lyeh rise above the firmament and spawn hordes of Cthulhu's spawn.

66 Then the great Cthulhu will awaken and call his servants among men by the power of his mind, and they will open the doors of his house and let him out again into our world.

67 And He shall open the gates of the Ancient of Days, and they shall return to rule the world as they did in the time of the Ancient of Days, when the tribe of the Elders was not yet submerged beneath the sea, and the Ahuras and men shall be their slaves, for what can they do against the wrath of the Ancient of Days!

68 Until that day, which we may soon witness, those wise in the spell of the dead, who worship Cthulhu, bear his seal burned on their skin or on their heart,

69 and they sing psalms in his memory in the language of the Ancients, which the dreaming Cthulhu teaches his prophets in their dreams:

70 *Ph'nglui mglu'nafh Cthulhu R'lyeh vgah'nagl fhtagn!*

Surah 9. About Atlantis and the black crystal resting in the temple of Hastur

1 Not space alone, but time must cross the mukarri-bu to reach the blessed Atlantis.

2 For it flourished in those ages when the sons of Adam and Havvah dwelt in caves, and wore rawhide skins, and went out hunting with stones, and knew no signs of writing.

3 The greatest of human lands was Astlante, which the Byzantine sages call Atlantis, and the Frankish writings call At-land, and to this day its wisdom is nourished by men.

4 Know, O Majnun, who heeds me, that in the most beautiful temple of Atlantis was kept the black crystal of Hastur.

5 This object was not given by the earth: it came from the distant stars, which are the center and dwelling place of the Ancients.

6 He was not an inactive thing; he was a living thing, much more than you may think yourself to be.

7 With this crystal, the priests of Hastur, the dark god of the secret doctrine, could perform extraordinary miracles.

8 Truly, the black crystal allowed the priests to get everything they needed.

9 With it they could wander in their own fleshly bodies through other worlds and meet the gods of former ages, from which flows a stream of knowledge that is unrivaled.

10 But with the passage of time the priests stained themselves with wicked crimes, and the black crystal dimmed, until it faded away altogether.

11 So the doctrine fell into decay, being deprived of its cornerstone.

12 Soon after, Atlantis paid its debt of blasphemy in full.

13 And the great cleft opened, and this firmament fell into the deep sea with all its inhabitants.

14 But the black crystal did not melt with the fall of its keepers.

15 It remains to this day, waiting to be used again by the Ancients who will return to earth,

16 for never again shall the hand of man be able to touch him.

17 With the help of the black crystal, power and dominance will be erected on the fragile straw castle of men.
18 There will come a time when he will return.
19 Only the transient will cease to exist, for the immutable foundations of existence can never disappear.
20 They are there; thou seest them not, but they surpass thee without thy faith.
21 That's what Hastur said.
22 It's gonna happen.
23 This is perfect.

Surah 10. About Bal-Sagoth

1 Bal-Sagoth is a town on the Island of the Gods.
2 It has been said since ancient times that men in robes of iron will come out of the sea, and Bal-Sagoth will fall under their onslaught.
3 This city was very rich, built of marble, with silver gates adorned with silks, gold and gems.
4 The inhabitants of this town were once powerful;
5 Their ladyships went over the sea, and never before had they known arms.
6 In ancient times, worshiped on Bal-Sagot genie Golgoroth, which believed others for the last of the remaining in the world of this founders of Atlantis.
7 And they honored Him as a god of darkness and as an incarnation of the bird-god.
8 The inhabitants of the north in their early campaigns saw Bal-Sagoth, and they believed in their tales of its strange gods, and Golgoroth among them.
9 The servants of the genie are the Trappers of Zapredelia.
10 In ancient times Bal-Sagot was part of a great kingdom, which extended to many islands of the western sea, but some of them sank into the abyss, disappeared with their inhabitants.
11 And wild tribes with skin the color of blood attacked some of the survivors, until only the Island of the Gods remained free.
12 And the inhabitants of Bal-Sagoth have forgotten their former arts and their glory.
13 Rarely were they able to fend off the fighting rooks of the savages, as long as their hail did not fall in a single hour ...

[The surviving fragment of the surah is cut off at this point.]

Surah 11. About Yuggot and mi-go

1 Dark Yuggoth is a young and wondrous world of ice and darkness between the skies of Saturn and the heavens of immobile stars, unknown to earthly stargazers nowadays, for it is invisible to the eye when it follows leisurely on the other side of the edge.

2 So far is Yuggoth from the earth that the sun is but a point of light among the stars in its gloomy heavens,

3 and it gives no warmth by which to distinguish its touch.

4 A single great dark purple moon circles his heavens, many greater than the moon we know.

5 But the weight of things in this world is less than the weight we know, therefore a stone thrown falls slowly as through water

6 Now the Mi-Go, the spirits of the darkness of the Jugghoths, the messengers of the Crouching Khaos, set their eyes upon us and compel us to discover him.

7 They are found in mighty hailstones, like caves on numerous ledges of black stone, and receive their heat from cracks emitting clouds of sulphurous vapors.

8 Great and beautiful are the caves of mi-go.

9 Where the nature of their world was not in accordance with their aspirations, they cut stone and built slabs to strengthen the roofs and vaults over the crevices in the glacier.

10 The floors of their dwellings sway incessantly, but this does not hinder the movement of their inhabitants, who jump over small obstacles on their powerful legs.

11 Because the weight of things is less on the Juggoat, these jumps carry their bodies farther than the leaps of a mountain goat.

12 The shining lichens on the walls of the caves give a faint light sufficient for their needs, for their eyes are accustomed to gloom, and therefore they see at night as if it were day.

13 They have other subtle feelings, and they do not make windows in their houses and temples.

14 Light even wounds, and restrains, and entangles them, for there is none at all in the black universe beyond time and space whence they originally came.

15 Their bodies are covered with a horny shield or shell, like the scorpions or crabs of the sea.

16 Therefore they are fearsome warriors, for neither sword nor axe can harm it.

17 It is difficult to see this shell, for their bodies are covered with threads of white fungus like stiff hair.

18 Only their faces and powerful mobile claws are devoid of vegetation.

19 They have no families, but they live in clans of twenty individuals or more, and reproduce from their bodies as if they were plants.

20 When their offspring are mature enough to move around and devour the fungal crop, they fall off the backs of their parents like a mature fruit from a tree, covered already with white fungus, which serves as a garment for them.

21 Behold there is a tribe of warriors and farmers.

22 When they are not at war, all their cares are devoted to the cultivation of fungi like those growing on their shells.

23 Fertilizers for them are rare on Yuggoth, but abundant on the ground.

24 This fungus is the only food of the my-goes, and it requires constant care, for it will not grow without their care.

25 Indeed, it is impossible to say that they and this fungus, which they cultivate, exist separately from each other, for if the one dies, the other also dies.

26 The black tarry rivers that flow beneath the mysterious giant bridges can lead the possessed to madness and frenzy.

27 They were erected by an older people, extinct and forgotten before the My-Gos reigned on the lightless Yuggot, emerged from the void of the ancestral void beyond the stars of the Bear.

28 But, indeed, this dark world of mushroom gardens and windowless havens is not so terrible.

29 This is only imaginary to us, for our world also seemed terrible to them, until they studied it in their former ages:

30 long before the end of the age of Cthulhu, long before the hordes of his Elders were defeated, long before the Elders of the Ancients were defeated.

31 They did not come as gentle guests for mercy, but as conquerors into this world, for that is their nature.

32 In search of fertilizer for their gardens, they passed to earth through the treasure-houses of the abyss, which are the gates to the misty worlds of the Ancients.

33 It is not difficult to recognize them, for when you look into this opening, you do not see the bottom, but only a swirling abyss.

34 The common man can only find these treasures on the border of the dream world,

35 But the mukarrib knows their location in the carnal world, where they are invisible to ordinary men.

36 If you find a treasure like this, you must jump into it without fear, and then, after a dizzying fall, you will find yourself in one of the worlds of the Forbidden.

37 And there are openings in the earth's crust of which men are now unaware, and in them are great unexplored worlds of unknowable life:

38 blue-blooded K'nyan;

39 red-dusted Yotch;

40 and the black N'kai, devoid of light, from which the terrible Abkhot and the monstrous Tsatoggua appeared on earth.

41 In times past, the migos searched without pity for fertilizer.

42 They have turned our world inside out, bringing great multitudes of plants and animals to destruction.

43 The Elders were angered by their invasion and fought them with their art, but they were not equal to them in power, so that they could cleanse the passages from the seed of the My-Goans.

44 And they banished the Elders from all the northern and middle lands,

45 and the Elders found refuge far beyond the southern seas, where the desert of eternal ice lies,

46 and that's where they later encountered Cthulhu's hosts.

47 They fear the Mi-go Y'ig-Golonak and Cthulhu, but they worship Yog-Sothoth and the dead-pale ball of his moon, which rises and sets in their dark heavens.

48 Its seasons control the crops that feed them,

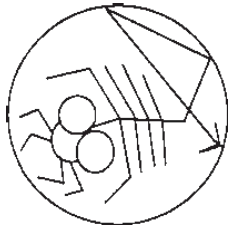
49 And they believe that it generates in the heart of their world a heat that makes the sulphurous vapors that warm their hailstones come to the surface.

50 Travel to this moon is forbidden on pain of death to soul and body.

51 To speak about it or even to look at it is haram.

52 And the transgression of this commandment is the greatest sin, which is punishable by the heaviest penalty according to their laws.

53 The world of Yuggoth is a world of ice dark purple, and its seal is as follows:



54 Others say that his number is eight, but those who know what must remain secret have counted it as nine.

55 On the face of the moon there is a strange pattern of rings and stripes, which is a sacred sign for the Mi-go family:

56 If the caster carves it on his amulet, this sign will be useful when communicating with the dead.

57 But those few of the Mi-go who still dwell on earth can feel his presence if they are in the neighborhood, if even the amulet bearing this seal is hidden from their sight.

58 And then they will seek its possessor without , and will kill him, and will steal this amulet.

59 But the voices of the mi-gos in their world are silent, for the air thereof is poor.

60 But their speech is the multicolored lights of their heads, which flash and go out, shimmering with all the shades of the rainbow with the speed of lightning.

61 It is said that a few of their kind dwell to this day in the deserts of the north and the mountains of the east, where they dwell in deep caves and cultivate their gardens as they do at home.

62 And their beholders report to their world the affairs of the earth.

63 The echoes of their whispers are sometimes heard in the mountains, when they speak human tongues,

64 and their footprints are sometimes seen, imprinted in the snow that lies forever on the mountain tops and in the cold deserts.

65 But these creatures are ghostly and subtle, and you do not often see them.

66 They kill those who look upon them with swiftness, and therefore their deeds are unknown to men.

67 It is also said that the fertilizers gathered and taken away from the earth in times past will soon run out, and then their armies will return to take what they need from the firmament of the earth.

68 And neither the kings of men nor the secret knowledge of the Elders will be able to resist them.

Surah 12. The Vision of Yaddith

1 Every night I dream dreams, and I sink deep into a different mind, into an alien form that fills the halls with a chill of steel:

2 A bizarre one, amidst the dense hostility of an eerie land, where magical insects strive to escape some monstrous danger, barely glimpsed or named, that gnaws at the world's ancient foundations.

3 Mother, great Mother, still the same dark dreams!

4 Sitting on the dizzying edge of the chasms of the deepest abysses, turning the tremors and vibrations of the knuckle of metal into a subterranean shudder beneath.

5 We spellcasters wander and search tirelessly for pentacle-studded tablets and scrolls brought here from other worlds and legends, but we do not find what we are looking for.

6 The earth shakes.

7 We ignore this and continue our search.

8 My nine claws follow the lines of unknown signs, etched in acid on solid metal.

9 Through the irregular openings, all the different shades of sunlight are diffused into five distinct colors.

10 As I lean over my prism, I ponder the charms that keep the pale and slimy pig-faced worms in the depths.

11 On Niton and Mtur my brethren made bargains with sorcery most powerful.

12 Without them, will Nug-Sot perish in earthquakes of bizarre megalithic hailstones?

13 Alas, the Mother is indifferent to which of her favorite tribes is delighted!

14 Centuries and centuries behind all aspirations lurk the great dholes in their vile dens, where they fed and grew to become huge and incredibly strong.

15 Now their black and stinking nests have become too small to accommodate so many offspring.

16 They push and shake the walls of the thought-created forces that have been held back in the depths for countless eras of Yaddith's doom.

17 And succumb to the walls...

18 Through the tangle of streets we gather under the blazing sun to the main square of minds.

19 There the Ancient One exhorted us to redouble our work, strengthening the mighty forces that held back the walls of the writhing brood of dens.

20 And once again we sailed off to dim Hoth and Stronti in a distant galaxy.

21 But in vain...

22 Wrapped in a bent ray, we sailed to Kitarmil il Kat.

23 Nzurl's mushroom-like mind rejected our pleas.

24 Even when we moved from this world to a distant one, the snouts of the devils could find us through our reveries, which called out to them like beacons through the darkness.

25 Our charms can no longer restrain them in the hateful depths, nor can we forever escape the wicked dhols, nor slip away for long!

26 Our missing brethren returned empty-handed from Yarna-ka, and from the ominous Ymar, and from the dreadful Shaggai.

27 They wandered to distant Wurl in the distant nebula, to Zaoth and Ktinga, and finally to the farthest Fenoth, beyond the lands ruled by the Crouching Chaos.

28 They returned without the desired thing for which they had traveled - without the seals, which are used to keep these horrible worms locked up.

29 From world to world went our brother wizards for lasting enchantments, seals most powerful.

30 And in the cold Abbit, where minds of steel in caves of crystal ponder for long ages, they gained terrible knowledge:

31 The hidden charms for which we sought the wisdom of the Ancients on Yith, like Yith itself, perished countless ages ago.

32 Long we toiled under the rays of the five-colored, knowing at last that there was no hope left.

33 In the trembling dawn of the north, where glaciers creep over the wastelands left by the fall of the stars of heaven, the waves of reason have brought us tales of doom, for fallen, fallen is the City of Three.

34 No more larvae will wail and slither in brood holes, no more Nug-Soth will roam the wide metal square, no more wizards will ponder in these ancient buildings.

35 For fallen, fallen is the City of Three!

36 Will not henceforth print the step of the departing.

37 Now Nug-Soth has disappeared in these thousands, protected by the hidden light against the bitter cold and the darkness that opens its yawn between the stars.

38 Metal roads shake underfoot, towers of dilapidated buildings sway toward doom.

39 I'm among the last ones left.

40 For few were left to restrain the swarm of dholes.

41 Unfathomable!

42 The Mighty Mother smiles at those departing, at Her scattered brood of stars, for night still topples Yaddith.

43 We rush through the cold darkness of space to Zaot, or Shaggai, or Kitarmil, ahead of the doom of the world, and a tiny hope persuades us to stay.

44 The terrifying rock of Yaddith, which we have been avoiding, will soon be breathing again in our footsteps:

45 the pig-faced worms will track us through our dreams.

Sura 13. About the land of Mnar and the doom that came to Sarnat

1 There is in the land of Mnar a vast immobile lake called Ubbot, which is not fed by any stream, and therefore no stream flows out of it.

2 Ten thousand years ago, the mighty coastal city of Sarnath stood there, but Sarnath does not stand there now.

3 It is said that in the years of time immemorial, when the world was young, before the inhabitants of Sarnath came to the land of Mnar, there was a town near the lake;

4 the gray stone town of Yib, which was as old as the lake itself, and inhabited by Tuun'ha, creatures undesirable to the eye.

5 These creatures were very strange and ugly, like most of the world's creatures, primitive and wretched.

6 It is written on the brick cylinders of Kadaferon that the inhabitants of Yib were as green as the lake and the mists rising above it;

7 that they were pudgy, with flabby, puffy lips and pointy ears, and voiceless.

8 It is also written that the Tuun'ha descended from the moon on a misty night;

9 them, and the vast motionless lake, and the gray stone hail of Yib.

10 However, we can say with certainty that they worshipped a stone idol of the color of the sea wave, carved in the image and likeness of Bokrug, the Ancient One, who appeared as a great water lizard;

11 before whom they danced terribly when the moon was round.

12 And it is written in the papyrus of Ilarnec that they once discovered fire, and thus they kindled the flame on many solemn occasions.

13 But little is written about these creatures, for they lived in times very ancient, and man is young and knows little about the oldest of the living.

14 But after many ages, men came to the land of Mnar, a dark shepherd nation with their flocks of fluffy herds, which was raised by Traa, Ilarnec and Kadaferon on the bend of the river Ai.

15 But the other tribes, more in labor than in , pushed to the shore of Ubbot, and built Sarnath in the place where precious ores were found in the earth.

16 Not far from the gray stone city of Yib the wandering tribes laid the first stone of Sarnath, and they marveled greatly at the creatures of Yib.

17 But their surprise was mixed with hatred, for they believed that they would not meet creatures of such appearance until the judgment of the world of men had come.

18 Nor did the marvelous statues in the gray stones of Yiba engender love in men,

19 For these statues, which had been so long in the world, even before the coming of men, could tell nothing;

20 For the land of Mnar was very separate and distant from most lands, like dreams from reality.

21 As the people of Sarnath grew stronger, so did their hatred for the people of Yiba,

22 and it did not weaken when they found that these creatures were weak and soft as jellyfish before the touch of arrows and stones.

23 Therefore one day the young warriors, the slingers and spearmen and archers, came up against Yib and destroyed all the inhabitants of Yib, pushing the strange bodies into the lake with long spears, for they did not want to touch them.

24 And since the gray carved stones of Yiba did not inspire them with love, they threw them into the lake too;

25 They were obviously brought from far away, for there were none like them in the land of Mnar or in the surrounding lands.

26 And since nothing survived in the ancient city of Yib, they kept an idol of the color of the sea wave, carved in the image of Bokrug, the great water lizard.

27 The young warriors returned with it as evidence of victory over the former gods and creatures of Yiba and as a sign of power over Mnar.

28 But on the night after it was set up in the temple, a terrible thing was accomplished, for a marvelous radiance was seen over Ubbot,

29 And in the morning the men found the idol gone, and the high priest, Taran-Ish, lying dead, as if from the horror of the unimaginable.

30 But before he died, Taran-Ish scratched on the altar of Christ on the altar with rough and hard lines the sign: "Rock".

31 Many centuries came and went, in which Sarnath flourished exceedingly, so that the priests and old women only remembered what Taran-Ish had inscribed on the altar.

32 When Sarnath became mighty, and glorious, and beautiful, he raised conquering hordes to conquer the neighboring towns;

33 And at that time sat on the throne of Sarnath the king of all the land of Mnar and of many lands of the surrounding country.

34 Tall and marvelous were the seventeen tower-like temples of Sarnath, built of bright multicolored stone, unknown nowhere else.

35 On the earth there were halls as vast and magnificent as palaces.

36 The crowds gathered in them to worship Zo-Kalar and Tamash and Lobon, the supreme gods of Sarnath, whose incense-covered tombs were like the thrones of kings.

37 And on the lake in the night a very secret and ancient rite of hatred against Bokrug, the great water lizard, was performed,

38 and here there was an altar of chrysolite, mottled with the fateful signs of Taran-Ish.

39 Every year a festival was celebrated in Sarnath in honor of the destruction of Yiba, during which wine, songs, dances, and merriment of all kinds abounded.

40 Great honors were then paid to the shadows of those who had exterminated the wicked ancient creatures,

41 and the dancers mocked at the memory of these creatures and their former gods,

42 and lute players were crowned with roses from the royal gardens.

43 And the king looked at the lake and cursed the bones of the dead that lay beneath it.

44 The celebration of the thousandth year of the destruction of Yiba was most magnificently conceived.

45 For ten years it was on the lips of everyone in the land of Mnar,

46 And as this day drew near, men from Traa, Ilarnec, and Cafedron, and from every town in the land of Mnar and the lands beyond it, came to Sarnath on stallions and camels and elephants.

47 The canopies of princes and the tents of travelers were spread before the marble walls on the appointed night.

48 Nargis-Hei, king, reclined in his banqueting hut, drunk with ancient wine from the vaults of conquered Pnakot, and surrounded by idle nobles and fidgeting slaves.

49 Many wonderful treats were eaten at this celebration:

50 peacocks from the distant hills of Implan,

51 camel blisters from the Bnazik Desert,

52 of nuts and spices from the groves of the Sidatrians,

53 and pearls from Mtal, washed by the waves, soaked in vinegar from Traa.

54 While the king and his nobles were celebrating in the palace, the priests were feasting in the tower of the great temple.

55 And among them was the high priest Gnai-Kah,

56 who was the first to see the shadows descending from the round-faced moon on the lake,

57 and the damn green mists coming out of the lake,

58 and, meeting the moon, cast an ominous haze over the towers and buildings of doomed Sarnath.

59 After him, those in the towers and behind the walls noticed a wild glow in the water and saw that the gray rock of Acurion, which had previously high above them near the shore, was almost submerged.

60 And though the fear grew vaguely, yet so swiftly that the princes of Ilarneca and far Rockol took down and gathered up their tents and departed, not many knowing the cause of their departure.

61 Then, close to one o'clock after midnight, all the bronze gates of Sarnath opened and spewed out a frenzied crowd that filled the plain, for all the princes and travelers who had arrived fled away in fright.

62 For on the faces of this crowd was written the madness of the monstrous shaking,

63 and their tongues were full of words so terrible that no one could listen to explanations.

64 The people, whose eyes were wild with horror, cried out in a loud voice,

65 When they saw in the royal banqueting-hall that through the window were not the shadows of Nargis-Hey and his nobles and servants,

66 but hordes of indescribable, green, voiceless, pudgy creatures with puffy, flabby lips and pointy ears;

67 and the creatures that danced terrifyingly, bearing in their clutches golden noses, studded with rubies and diamonds, and holding open fire.

68 And now the great gray rock of Acurion sank altogether.

69 Throughout the land of Mnar and the surrounding lands, the testimonies of those who fled from Sarnath spread,

and found the caravans of the cursed hail no more.

And where once rose walls of three hundred cubits and towers much higher, now stretched only the marshy shore of the vast immobile Lake Ubbot,

and the gray rock of Acurion towered over the shore.

Rock appeared in Sarnath.

But, half-buried in the rush, a mysterious green idol was found;

A very ancient idol, carved in the image of Bokrug, the Ancient One, who appeared as a great water lizard.

This idol, preserved in the high temple of Ilarnec, was later worshipped under the round-faced moon of the land of Mnar.

And now at low tide you can see the inscription on the gray rock of Acurion, which reads in the writings of the Ancients:

"Yib is destroyed, but the Ancients live.

On the other side of the world there is a sister city, Lh-Yib, hidden underground in the barbarian lands of Cimmeria.

There the people of the Inhabitants of the deep still thrive,

and there dwell the gods that have been worshipped since time immemorial;

before Cthulhu appeared."

Surah 14. Of the great Trok, the gloomy valley of Pnakot and the labyrinths of Zin

A worthy man stands on the other side of good and evil.

A worthy man has comprehended the All-in-One.

A worthy man knows that dreams are the true reality and that the flesh is the greatest deceiver.

And of the time shall these things be said herein:

Time does not move, but stands .

It just feels like it's flowing and bringing change.

The present does not replace the past, and the coming does not replace present.

Only a succession of events makes the mind, constrained by the six directions, think about the course of time.

In reality, everything that has been, that is and that is to come is at one and the same time.

Know also, O worthy one, that every image in space arises from the intersection of a figure with a large number of directions.

11 Just as the plane is revealed to us on a slice of a volumetric body, so our volumetric world is only a slice of the higher world,

12 and that is a slice of even higher worlds, and on to the dizzying depths of the primordial images.

13 The world of men and the world of the gods of men are but a small facet of an equally small phenomenon, the world of the six directions.

14 The first gate leads to it, where Umar al-Tawil brings dreams to the lords of antiquity.

15 But know that the temple of fire is near the first gate of dreams, the gate of the moon, the gate of Nodens, in a vast underground cavern, the vault of which is supported by pillars of fire.

16 There sit the brotherly, crowned priests of fire: Nashta and Ka-man-Ta.

17 From the priests of fire you may seek counsel and blessing.

18 They are benevolent.

19 The temple of fire, however, is followed by seven hundred steps down the same dusky passage, to the gate of deep sleep.

20 Horrible and ominous, the fabulous peaks of Troc rise behind them in the gloomy hoard of the sunless eternal abyss, towering higher than man can comprehend, standing guard over the terrible valleys where the vile dhols crawl and burrow.

21 No one lives among these gloomy granite blocks, in the land of eternal twilight.

22 In the lower reaches of Troc, tongues of dead flame dance and a black abyss unfolds.

23 The cursed valley of Pnakot spread out at the foot of the Troc.

24 Giant dhols crawl and burrow there, but no human being has ever seen them.

25 They are known only by inarticulate tales: their presence can be guessed only by the rustling sound they make as they move between the hills of bones, and by the sticky touch when they crawl past.

26 The valley of Pnakot is a boundless sea of bones and bony hills, and this is the very place where all the ghouls of the world of appearances throw down the scraps of their feasts.

27 No one lives there except the disgusting dhols.

28 Between the Pnakot valley and the foothills of the ancient Troc, there are the underground protected vaults of Zin, where the vile ghastas dwell.

29 The Ghastas are creatures the size of stallions;

they dig in the dust of the earth and skitter like locusts in the gray twilight.

Their muzzles have a strange resemblance to human faces, though they have no forehead or nose, and this is the more disgusting.

And no one dares to enter the dungeons of Zin except the dholes of Pnakot, who hunt the Ghastas here, and a few brave travelers.

There will always be ghastas near you:

will they be in the shadows of Zin's ginormous lofts,

they'll be creeping up on your heels through Zin,

for thou shalt not escape them until thou hast left this place.

To enter the land of Zin, fall into a superficial sleep and follow the dusky passage down seventy steps to the door of the temple.

How can I speed up my journey? For being on the verge of sleep is slow, and many nights may be spent in order to succeed.

What should be the defense? For many men have perished, screaming in their sleep, while the ghastas of Zin gnawed into the flesh of their dreams.

How to strengthen the mind? For too much experience is locked up in Zin's vaults for a man to keep his mind healthy.

Surely you must answer all three questions correctly, otherwise you will not be able to enter Zin, or you will do so with false confidence, which will surely lead you to your ruin.

And may the great silver key light thy way and keep thee safe against the ghasts who dwell in the world of dreams.

Zin is a labyrinth great, full of terror as well as wonders of the greatest kind.

Much can be discovered in the ruined crypts of Zin.

The will of the dreamers creates Zin.

Whatever you seek in the lands of Zin will be found there, if your will is great enough.

When you pass through the vast halls of Zin, you will find yourself in the middle of the labyrinth,

which diverges in all directions until the boundaries of infinity are reached and overcome.

Then you must study Zin and go wherever you wish.

If you are looking for something definite, go and find it, hidden in the dark regions of Zin:

marvelous things,

beautiful springs in dusty ruins,

many books old and forgotten, left to decay,

and a gateway to places too terrible to think or too beautiful to see.
Only will is required to find what you seek in the lands of Zin.
But what must be desired for this?
Only unmanifested things can be found there, such as knowledge and power, not objects like gold and silver.
But how can these things be found?
May you roam the high hills of Zina, and may you seek what you desire.
At last thou shalt discover this, unless the ghastas stop thee.
When thou findest these things, be not astonished, but look at the place where thou hast found them.
When I sought the way to power, I came to the ruined king's palace.
A huge, toppled statue of an ancient king lay in the middle.
The thing that hit her also made her head separate from her body, and her eye hit the wall.
This was a revelation connected with my former lust for .
At other times, seeking after this knowledge of the universe, I crawled through a narrow labyrinth.
I soon realized I was lost.
The thought that I was lost allowed me to find a way out, which led to a long passage.
On each side of the passage were dark openings: gateways to other places.
This was the great hall of Zina, a place to which I can now enter by means of my desire to find this great hall.
All black gates give the sorcerer a vision, which may be beautiful or terrible.
If you feel anxious, or confused, or ,
-
I advise you to leave Zin immediately before you put yourself in imminent danger.
All of Zin's dangers can't be counted.
So, you may enter the crypts of Zin in search of what you desire,
but remember always that it is very dangerous,
and keep the key always with thee, to return if the Ghastas come near thee.

The Book of Tribes

Surah 1. Testament of the Ancients

1 This book is about the covenants of the Ancients and the gods of the earth with the great tribes, and about births, and about Sorath, the great Beast, and about the tribes of the dead who lie in wait.

2 Before the world came into being,

3 before the stars were born,

4 when time was passing in other worlds, -

5 then in the black stronghold,

6 in the midst of the abyss of Chaos, where Aza the one, the Shahinshah of the Jinn, eternally and infinitely rules,

7 Before His throne are the great gods of Zapredelia, blind, unwise, whose Lord is Nat-Hortat,

8 perversely twisted in unholy dances to the shrieking of cursed whistles and the rattle of monstrous drums

9 and begged Azathoth to lift the curse that Nath-Hortat had laid upon them.

10 The cursed gods of these, whose names were erased from the book of worlds and times by Aza-that mad Shahinshah of the jinn, prayed to Him:

11 "O lord of the mad, there never was, is not, and never will be a wiser man than you!

12 By Your power You have subdued all the known worlds!

13 By Your will, the stars turn their light from white to black.

14 And only thy cursed whistles break the silence of Chaos!

15 You possess the tablets of worlds and times!

16 Remove from our names the curse of the Nat-Hortat that lies upon us, O merciful, merciful one!"

17 And Azathoth laughed in reply, and from his laughter the universe was born,

18 and his fierce laughter gave birth to myriads of lights, the darknessthe worlds.

19 The Milky Way He laid in its place, and the monstrous Aldebah- wounds lit up, and gloomy Sirius in the firmament remembers His laughter.

20 And Azathoth said to the accursed gods of Zapredelia:

21 "Here, out of water and fire, out of earth and air, will come forth those who will honor Me with their deeds."

22 And three times He cursed them, and said to them:

23 "May you be my slaves from the beginning of time until the end of time,

24 that ye may find among the earth, the water, the air, the flame, and the living spirit those who curse you,
25 that you may receive your fourth curse from those who are wiser than I am,
26 from those who are mightier than I am,
27 from those whose names will shake my stronghold and silence my whistles.
28 But know that, by chance, this curse may turn into good fortune."
29 For countless ages, the accursed gods of Zapredelia, whose names Azathoth, the mad Shahinshah of the djinn, had erased from the book of worlds and times, had wandered among the stars.
30 In the midst of the shadows, they encountered wondrous worlds where unknown great nations were born.
31 And were alone like mighty wolves,
32 others were like the inhabitants of the deep,
33 and others were like great birds,
34 But the other dwelt only in the darkness of the caves of the mountains, wherefore their skin was purple and their eyes scarlet.
35 And every great tribe for the fourth time cursed the gods of Transdelia.
36 And then the gods of Zapredelia resorted to a trick, and stole the witchcraft weapons of the worlds of Zapredelia,
37 And they wished to subdue all the great tribes with this weapon, and to turn them into nameless slaves like themselves.
38 Having learned this, Yog-Sothoth the great established the gates of Forbidden, and sealed them with ancient spells, and set the Thravashis to guard them, and henceforth the Ancients who pass through the gates are known to them.
39 When Nyarlathotep the great learned of this, he sent the Shoghoths, his servants, to all the far and near ends of the universe to recover the stolen goods.
40 When Hastur the great learned of this, he came at the head of the Shoggoths.
41 Having learned this, Nat-Hortat the great gave the great Cthulhu a cup, and having drunk from it, He became *Fhtagn* at the bottom of the bottom of the bottomless sea, in the city of R'lyeh, in order to show Hastur and the Shoggoths of Nyar-lathotep the way to the abducted one by his dreams.
42 When the great Shub-Niggurat knew this, she turned her eyes toward the covenant, so that neither the birth nor the death of the tribes of the great ones would escape her eyes: She will justly reward death and birth!
43 Upon learning this, Dagon the Great swore to guard Cthulhu's stronghold so that no one would disturb Cthulhu's sleep:

44 He swore by the fiery eye of death on the high tower raise the fallen from the cliff out of the water.

45 And Dagon knows where to look for the great Cthulhu's hiding place at the bottom of the bottomless sea, in the city of R'lyeh!

46 Mi-go with Yuggot *[fragment unreadable]*.

47 Era after era, and Nyarlathotep's messengers returned the plundered things to their places, but not everything was returned.

48 By guile the cursed gods of Zapredelia concealed what was stolen from Zapredelia among the great tribes, and so they deceived the dreams of the great Cthulhu.

49 And the cursed gods rejoiced, realizing that now they were able to change the great tribes into their own kind, and to unify their curse.

50 And they gave birth to tribes of abominations, endowed with evil sorcery, which makes the great tribes unfree.

51 And then to the great tribes they gave the Ancient of Days a covenant and a seal:

52 To them, who have learned the mystery of the sorcerous power of the Ancients, Nath-Hortat grants eternal sleep.

53 Then Dagon will take them to the bottom of the bottomless sea, to the city of R'lyeh, and Cthulhu, awakened by the spells of the Ancients, will crush all the tribes of the dead, and the great tribes will be free.

54 Then Hastur will lead Nyarlathotep's servants through the gates of Yog-Sothoth to the great tribes, and they will bring back what belongs to the Ancients.

55 And after Shub-Niggurat the great third birth will give them a great birth, and they will be among the Thousand Young.

56 One thing the nameless cursed gods fear now, blind, unintelligent: the awakening of Cthulhu the great;

57 for when he awakens, the Ancient of Days will devour their offspring, the seven tribes of the dead.

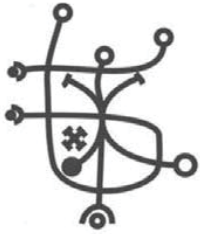
58 These are the signs of the Ancients; draw them faithfully, without changing a single feature.

59 Sign one is the sign of the Nat-Hortat:

60 The sign of the second is the sign of Dagon:

61 The third sign is the sign of Shub-Niggurath:

62 Sign four is the sign of Hastur:



63 Sign five is the sign of Azathoth:

64 The sign of the sixth is the sign of Yog-Sothoth:

65 The seventh sign is the sign of Nyarlathotep:

66 Sign eight is the sign of Cthulhu:

67 That is the covenant of the Ancients.

Surah 2. Covenant of the gods of the earth

1 The cursed gods of Zapredelia, blind, unintelligent, who had no names for ever, gave birth to seven tribes of abominations that swarmed all the open spaces and that by evil sorcery made the great tribes unfree.

2 When the gods of the earth left their abodes and worlds, which were richly adorned with gems and expensive metals, and went to the aid of the great nations to oppose the abominations.

3 And there have been great battles, and there are great battles, and there will be great battles from now on.

4 Know this: when the stars are down in the heights of heaven - then the gods of the earth return the servant's servitude, for servants must serve.

5 Know this: when hailstones go underwater in the black depths of the sea.
- then the gods of the earth return the slave to the servant, for slaves must serve.

6 know this: when the rivers leave the banks of the eastern valleys in the hour of pouring, the gods of the earth return the slave's servitude, for slaves must serve.

7 Know this: when a fierce howl is heard on the western gray plains in the darkness of the restless night - then the gods of the earth return the slave to the servant, for slaves must serve.

8 Know, then, that when the strongest winds blow, which originate in the north, the gods of the earth return the slave's servitude, for slaves must serve.

9 Know this: when the sun scorches mercilessly high over the ridges in the heat of the day - then the gods of the earth return the slave, for slaves must serve.

10 Knowthen, that whenever life appears, whenever death appears, the gods of the earth return the slave, for slaves must serve.

11 Knowthen, that whenever a defective moon appears from behind the clouds, the gods of the earth return the servant's servitude, for servants must serve.

12 The gods of the earth are innumerable armies, and their armor is given to them by the Ancients, and they are adorned with gems, and enriched with precious metals.

13 Their swords are forged by the ancients, and they have great power.

14 Their chariots are harnessed with the best horses, and they cross the spaces faster than the starry wind.

15 And the gods of the earth do not fear death, for the word has been given to them by the Ancients.

16 The names of the gods of the earth are known, the names of those who are gone forever, of those who remain now, and of those who will come hereafter.

17 But the great tribes who have broken the Ancient Testament are able to revive the dead that have fallen in battle - and this is the tribe of the cleansers of the dead.

18 And the gods of the earth and the great tribes and abominations are destined to revolve endlessly and eternally.

19 But only Cthulhu the mighty, awakened by the great tribe, can overcome the Abomination, for the Abomination is the spawn of the Ancient Ones.

20 And none but He is able to crush the abomination.

21 Such is the covenant of the gods of the earth.

Surah 3. Generations of great tribes

1 In the stone of heaven lies the spirit of the Ancients,

2 in a frozen drop lies the spirit of the Ancients,

3 the spirit of the Ancients is hidden in the starry wind,

4 in every star lies the spirit of the Ancients,

5 the number five is the sign of the great tribes.

6 Five births of the great ones.

7 Great tribes were born out of the earth, and they gained the secret knowledge of the Ancients.

8 Great tribes came out of the water onto the land, and they gained the deep wisdom of the Ancients.

9 The air gave birth to great tribes, and they gained the boundless power of the Ancients.

10 The fire has kindled in the great tribes the will for the Great Work that shakes the halls of the Ancients.

11 The number four is the sign of the first birth of the great one,

12 and so it is, the first birth.

13 In the heights above the mountains the webbed wings of birds with humped beaks part the sky, - there the great tribes gain sight.

14 In the black depths of the sea, sprouts grab the fish with their spiky tentacles, and there the great tribes gain a sense of taste.

15 In the sunny valleys of the east, on the lush meadows, the swift la ni graze, - there the great tribes gain touch.

16 In the gray steppes of the west the rodents flee from creatures without a name,-There the tribes of the great find hearing.

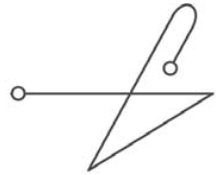
17 In the far north the great white wolves smell their prey, - there the great tribes gain their sense of smell.
18 In the hot south the giant scarlet scorpions dig passages and burrows,-There the tribes of the great find reason.
19 The number six is the sign of the second birth of the great one,
20 and so it is, the second birth.
21 *[Fragment unreadable]* on the outskirts of *[Fragment unreadable*] confessional temples.
22 *[fragment unreadable]* universe *[fragment unreadable]* memory.
23 Cursed gods of Zapredelia, blind, unintelligent *[fragment unreadable]* quieter *[fragment unreadable]* monstrous drums *[fragment unreadable]*.
24 *[fragment unreadable]* the gods of Zapredeli, blind, unintelligent, gesture *[fragment unreadable]*.
25 *[fragment unreadable]*
26 *[fragment unreadable]*
27 *[fragment unreadable]*
28 *[fragment unreadable]*
29 The number eight is the sign of the third birth of the great one,
30 and so it is, the third birth.
31 Cthulhu remembers the sign of the great tribes.
32 Azathoth remembers the sign of the great tribes.
33 Yog-Sothoth remembers the sign of the great tribes.
34 Nyarlathotep remembers the sign of the great tribes.
35 The gates *[fragment unreadable]* remember the sign of the great tribes.
36 *[fragment unreadable]* The universes *[fragment unreadable]* remember the sign of the great tribes.
37 [The ancient *[fragment unreadable]* gods of the earth remember the sign of the great tribes.
38 The number seven is the sign of the fourth birth of the great one,
39 and so it is, the fourth birth.
40 *[fragment unreadable]* in the heights *[fragment unreadable]* the testament of the great tribes.
41 *[Fragment unreadable]* in the depths of *[Fragment unreadable*] the covenant of the great tribes.
42 *[Fragment unreadable]* of the East *[Fragment unreadable]* the covenant of the great tribes.
43 *[excerpt unreadable]* of the west *[excerpt unreadable]* the covenant of the great tribes.
44 *[excerpt unreadable]* of the north *[excerpt unreadable]* the covenant of the great tribes.

45 *[excerpt unreadable]* south *[excerpt unreadable]* the covenant of the great tribes.
46 *[fragment unreadable]* curse *[fragment unreadable]*
47 *[fragment unreadable]*
48 The number *[fragment unreadable]* is the sign of the fifth birth of the great one,
49 and so it is, the fifth birth.

Surah 4. Secret talisman

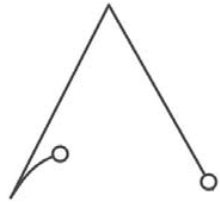
1 This is the sign of the great tribes, our kind from beyond the stars:

2 The Ancients remember him, so remember the Ancient Covenant!
3 This is the sign of the Elders, they are the implacable enemies of the abominations:



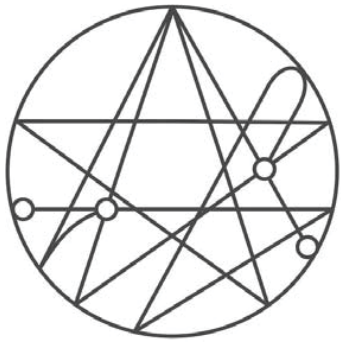
4 Call them, and they will remember the covenant, and swear to protect the sorcerer from the tribes of abominations!

5 This is the sign of the Fravashi, standing at the gate, keeping safe the way to the Beyond:



6 Not a single abomination shall disturb the wizard in the hour of his wanderings in Zapredelia!

7 Here is a secret talisman that will bring help and good luck to the wizard in every endeavor on the Path:



8 Create it of metal, sanctify it with fertile earth, pure mountain water, fresh night air and bright flame, only then will it gain great power.

Surah 5. The third great birth

1 The number eight is the sign of the third birth of the great one.

2 The birds with webbed wings and humped beaks return from the heights above the mountains, where Sorath, the great Beast, has gained sight.

3 From the black depths of the sea the sprouts with spiky tentacles return, -there Sorath, the great Beast, has found the sense of taste.

4 From the sunny valleys of the east the swift fallow deer return,-there Sorath, the great Beast, has gained touch.

5 From the gray steppes of the west the rodents return, - there Sorath, the Beast great, has found hearing.

6 From the far north the great white wolves return, - there Sorath, the Great Beast, has found his sniff.

7 From the hot south the giant scarlet scorpions return, - there Sorath, the Beast great, has found his mind.

8 From what was stolen from the Ancients, the great gods of the damned, blind, unintelligent, have erected a stinking labyrinth, and are nurturing in it seven tribes of abominations endowed with evil sorcery.

9 By that sorcery they turn Sorath, the great Beast, into a slave, and lay maggots within him to turn him into an abomination.

10 But ready are the mi-goes to turn the stinking labyrinth into a smaragd labyrinth, for they *[fragment unreadable]*.

11 But the Great Beast learns the secret of the Ancients' sorcery and awakens Cthulhu.

12 Of seven! Seven tribes of abominations, Lying-in-waiting!
13 When Cthulhu awakens, the great abomination will be devoured, and the great Beast will be free!
14 May Sorath, the great beast, fulfill the commandment of the Ancients!
15 But Azathoth only knows the way out of the labyrinth.
16 Its corridors are innumerable, their more intricate than the endless passages dug by giant red scorpions in the south.
17 High and strong are its walls, of which there are six.
18 The endless passages of the labyrinth are intricate!
19 Strong and high are its six walls!
20 O Sorath, the great Beast, whose number is the number of men, six before, six now, and six forever and ever!
21 Know that you cannot find your way out of the stinking labyrinth with the spells of the Ancients.
22 You cannot crush the six walls of the stinking labyrinth with your numbers.
23 Remember! Remember that the number and sign of the third birth of the great one is wo-seven!
24 Know that the number and sign of the charms of the great tribes is eight.
25 Know that with the spells of the great tribes, the tangled endless corridors and six walls of the stinking labyrinth can be destroyed.
26 Until Sorath discovers the secret of the charms of the great tribes, he will wander in a stinking labyrinth.
27 Through many births and deaths the great Beast must pass, until the secret of the charms of the great tribes is revealed to him.
28 For now, he's in a whirlwind of rebirths.
29 Sorath will find life,
30 Sorath will die and rise again,
31 will build Sorath's dwelling,
32 brothers and sisters will find Sorath,
33 fathers and mothers will find Sorath,
34 will know the love of Sorath,
35 will awaken the sleeping heart of Sorath,
36 *[fragment unreadable]* all *[fragment unreadable*] Sorath,
37 *[fragment unreadable]* times.

Surah 6. Tribes of the Great Beast

1 O Sorath, the great Beast, whose number is the number of men, six before, six now, and six forever and ever!

2 Know, then, that on the path that leads from the labyrinth to the Beyond, you will meet five tribes of your own kind.

3 To the tribe of those great Beasts who are chained to the walls of the labyrinth and cannot move to the right or left, forward or backward.

4 Know this: it is the seven tribes of abominations that have cast evil spells and deprived the born of their freedom.

5 Know then, that the seven tribes of abominations, lying in wait, lay their larvae within the great Beast,

6 and at the end of his days, he may become an abomination, and then Cthulhu the great will devour him!

7 But by the spell of the Ancients, the great Beast will awaken Cthulhu, and Cthulhu will devour the abomination, and the great Beast will be free!

8 The tribe of those great Beasts who used the spell of the Ancients have gained their freedom, and they have taken what belongs to the Ancients, and they have broken the covenant of the Ancients.

9 Now they flee in terror from Nyarlathotep's messengers, and hide in the depths of caves, and stay among the lost, and think that they have gained the power of the gods.

10 Know that they will be turned into slaves of the seven tribes of abominations!

11 And the accursed gods of Zapredelia, the blind, unintelligent ones who built the stinking labyrinth and whose names were erased from the book of worlds and times by the mad Azathoth, the Shahinshah of the djinn, will cry out.

12 The life of a scion of great tribes can be cruelly cut short.

13 Know also that for a sorcerer, the tribe of spellcasters is as dangerous as the tribes of abominations.

14 This is the tribe of those Great Beasts who used the spell of the Ancients, found freedom and returned to the Ancients what they had stolen, and they fulfilled the Ancients' covenant.

15 Henceforth all the armies of the gods of the earth are on their side.

16 The creatures of the Ancients, the great cursed gods of Zapredelia, blind, unintelligent, the masters of the abominations, are terrified to see them pass over myriad infinities.

17 But the spell of the Ancients will only free the great Beast from his unfreedom, but it is up to him to find a way out of the stinking labyrinth, for Azathoth knows only one way out!

18 But Azathoth will never show the way, for when he shows the way, he will immediately subject the great Beasts to his will, and they will become slaves,

19 and the great cursed gods of Zapredelia, blind, unintelligent, will cry out and the curse will fall from them.

20 Know, then, that all the ifrites and jinn of the black abyss of chaos grieve for the lot that fell in time upon the great tribes.

21 This is the tribe of those great Beasts who have used the spells of the Ancients and broken the evil sorcery of the abominations, and they have fulfilled the covenant of the Ancients.

22 By the charms of their great tribe they destroyed the stinking labyrinth, the spawn of the accursed gods of Zapredelia, blind, unintelligent, whose names were erased from the book of worlds and times by the mad Azathoth, the Shahinshah of the djinn.

23 How much courage and strength it takes to destroy this labyrinth!

24 But the tribe of those great beasts that came out of the labyrinth - it is forbidden to write about them, for it is possible to bring great evil upon oneself.

Surah 7. Tribes of abominations

1 There's seven of them! There's seven of them!

2 Seven tribes of abominations, offspring of the great cursed gods, blind, unintelligent, whose names were erased from the Book of Worlds and Times by the mad Azatoth, the Shikhinshah of the Jinn.

3 Seven cursed tribes that can turn great tribes into slaves!

4 This is the secret sign of them:

5 The first tribe appears in , after midnight, tearing flesh, and stealing health, and devouring the power of life.

6 The abomination of the first tribe lays its larvae in the bodies of the Beasts of the Great and poisons the charms of the Ancients.

7 The charms of the Ancients poisoned by the first tribe create new intricacies of the stinking labyrinth, from which only Azathoth knows the way out.

8 This is the secret talisman that can reverse the first tribe of abominations:

9 It must be made of silver, sanctified with fertile earth, pure mountain water, fresh night air

and bright flames, sanctified with its own blood, and only then will it gain power.

10 The second tribe appears before dawn and causes the great tribes to act rashly and shortsightedly, which brings woe to every business.

11 The abomination of the second tribe lays larvae in the bodies of the Beasts of the Great and poisons the spells of the Ancients.

12 From the charms of the Ancients poisoned by the second tribe, the first wall of the stinking labyrinth is made higher and higher, and only Azathoth can get out of it.

13 This is the secret talisman that can reverse the second tribe of abominations:

14 It must be created from alchemical mercury, sanctified with fertile earth, pure mountain

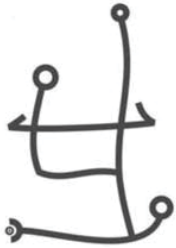
water, fresh night air and bright flames, sanctified with victory in every endeavor, and only then will it gain power.

15 The third tribe appears at first light and brings many misfortunes.

16 The abomination of the third tribe lays its larvae in the bodies of the Beasts of Greatness and poisons the charms of the Ancients.

17 The Ancients' charms, poisoned by the third tribe, make the second wall of the stinking labyrinth higher and higher, and Azathoth is the only one who can get out of it.

18 This is the secret talisman that can reverse the third tribe of abominations:



19 It must be made of copper, sanctified with fertile earth, pure mountain water, fresh night air and bright flames, sanctified with good fortune, and only then will it become strong.

20 The fourth tribe appears at noon and poisons the food, whereby the tribes great image takes on an ugly and sacrilegious image and becomes like abominations.

21 The abomination of the Fourth Tribe lays larvae in the bodies of the Beasts of the Great and poisons the charms of the Ancients with poison.

22 The Ancients' charms, poisoned by the fourth tribe, make the third wall of the stinking labyrinth higher and higher, and only Azathoth can get out of it.

23 This is the secret talisman that can reverse the fourth tribe of abominations:

24 It must be made of gold, sanctified with fertile earth, pure mountain water, fresh night air and bright flames, sanctified with fresh food, and only then will it become strong.

25 The fifth tribe comes in the evening and turns the speech of the great tribes into a blasphemous language, which causes anger to arise in the hearts of the great tribes.

26 The abomination of the fifth tribe lays larvae in the bodies of the Beasts of the Great and poisons the spells of the Ancients.

27 The Ancient charms poisoned by the fifth tribe make the fourth wall of the stinking labyrinth higher and higher, and only Azathoth can get out of it.

28 This is the secret talisman that can reverse the fifth tribe of abominations:

29 It must be made of iron, sanctified with fertile earth, pure mountain water, fresh night air and bright flames, sanctified with just speech, and only then will it gain power.

30 The sixth tribe appears at sunset and casts fogs of evil around, from which envy is born in the hearts of the great tribes.

31 The abomination of the Sixth Tribe lays its larvae in the bodies of the Beasts of the Great and poisons the spells of the Ancients.

32 The Ancient charms poisoned by the Sixth Tribe make the fifth wall of the stinking labyrinth higher and higher, and only Azathoth can get out of it.

33 This is the secret talisman that can reverse the sixth tribe of abominations:

34 It must be made of tin or brass, sanctified with fertile earth, pure mountain water, fresh night air and bright flame, sanctify it with good thoughts in every endeavor, and only then it will gain power.

35 The seventh tribe appears after sunset and chants false things, from which pride is born in the hearts of the great tribes.

36 The abomination of the Seventh Tribe lays larvae in the bodies of the Beasts of the Great and poisons the charms of the Ancients with poison.

37 The sixth wall of the stinking labyrinth, poisoned by the seventh tribe of the Ancients' charms, is made higher and higher, and only Azathoth has a way out of it.

38 This is the secret talisman that can reverse the seventh tribe of abominations:

39 It must be made of lead, sanctified with fertile earth, pure mountain water, fresh night air and bright flames, sanctified with truth in every endeavor, and only then will gain power.

Surah 8. On the charms of the Ancients

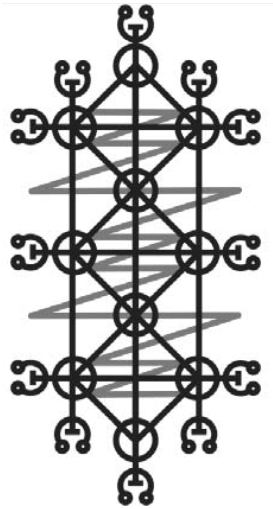
1 Know that through the spells of the Ancients, the great Beast will awaken Cthulhu and set him free!

2 Remember, then, that the number and sign of the first birth of the great one is four.

3 In the fruitful land, the great Beast will find the spell of the Ancients.

4 In the clear mountain water, the great Beast will find the charms of the Ancients,
5 In the fresh air of the night, the great Beast will find the spell of the Ancients.
6 In the bright flames, the great Beast will find the spells of the Ancients,
7 Remember, then, that the number and sign of the second birth of the great one is six.
8 The great Beast watches the heights of the stars, for that is how he will find the charms of the Ancients.
9 The great Beast tastes the depths of the sea, for that is how he gains the charms of the Ancients.
10 The great Beast touches what he , for that is how he will find the charms of the Ancients.
11 The Great Beast heeds the whisper of the salt winds that blow over R'lyeh, the call of Cthulhu the Great, for so he will gain the spell of the Ancients.
12 The Beast smells the great scent of the hidden places, for that is how he will find the charms of the Ancients.
13 The mind will not fail the great Beast, for so he will find the charms of the Trees.
14 And thou shalt know that the number of the charms of the Ancients is ten, and their sign is this: 15.

16 In the blink of an eye,
17 when the air is fresh,
18 when the flame becomes bright,
19 when the water washes the earth,
20 then
21 the earth will repay
22 justly
23 for good deeds,
24 that give beauty to the world,
25 when fortune turns to fortune,
26 and festivities will come to the house,
27 and the blood will be pure, -
28 at that moment the great Beast shall receive the charms of the Ancients, which are within him, and whose sign is this:



29 And then the great Cthulhu will awaken and devour the seven tribes of abominations, and they will no longer be able to lay larvae within the great Beast.

30 And then let the great Beast fulfill the covenant!

31 Remember, too, the commandment of the Ancients!

32 Know that the great Beast must be rid of all evil.

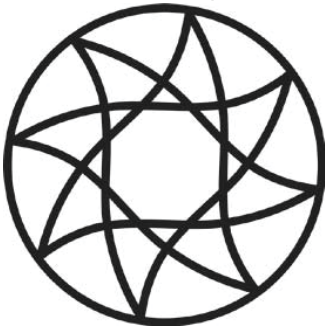
33 From good and from evil, from the best and from the worst, from the simple and from the complex, from the good and from the cruel, and from many other morasses of duality, the number of which is like the number of stars in the sky.

34 Let the great Beast return to the Ancients.

35 For they were abducted by great cursed gods, blind, unintelligent, from the worlds of the Forbidden.

Surah 9. On the charms of the great tribes

1 But know that the number of the charms of the great tribes is eight, and this is their sign:



2 The charms of the great tribes will crush the walls of the stinking labyrinth that the cursed gods of Zapredelia, blind, unwise, whose names have been erased from the book of worlds and times by the mad Azatoth, the Shahinshah of the djinns.
3 But of the secret of the charms of the great tribes no one can tell Sorath, the great Beast,
4 no one can point the way out of the labyrinth to the Beyond,
5 for no two lives are alike,
6 for no two deaths are alike,
7 for no two houses are alike,
8 for no two families are alike,
9 for no two loves are alike,
10 for every *fhtagn*'s heart beats differently.
11 *[fragment unreadable]* his *[fragment unreadable]*.
12 *[fragment unreadable]* of his *[fragment unreadable]*.
13 Azathoth alone knows the way that leads to the exit, but he has sworn to be silent!
14 Remember, then, that the number and sign of the second birth of the great one is six.
15 Know therefore that no two Beasts are great, for every one is great.
16 Know, O descendant of the great tribes, that the number and sign of thy charms is eight.

Surah 10. On the armies of the gods of the earth

1 In his wanderings the great Beast will meet the gods of the earth.
2 They remembered the covenant and swore to protect the great Beast from the tribes of abominations.
3 The lying Shaitan, the mighty Iblis, the hordes of Jahannam remember the covenant of the gods of the earth.
4 Lordship of Mikail, avenging Allah, the races of the heavens remember the covenant of the gods of the earth.
5 Fearless Wotan, cunning Loki, fearless warriors of the north remember the covenant of the gods of the earth.
6 Veles the Terrible, Perun the Fiery, the White Hosts remember the covenant of the earthly gods.
7 Black Seth, Isis the beautiful, the guardians of Al Khem remember the covenant of the gods of the earth.
8 Zeus the Thunderer, the sorceress Hecate, and the guardians of Olympus remember the covenant of the earthly gods.

9 The vile Amyater, the brave Nug, the guards of Babylon remember the covenant of the gods of the earth.
10 The Buddhas and bodhisattvas of the Pure Land, the great magicians of the East remember the covenant of the earthly gods.
11 *[fragment unreadable]*
12 *[fragment unreadable]*
13 *[fragment unreadable]*
14 *[fragment unreadable]*
15 Those who come from the world of the Ifrit will also meet among the armies,
16 Those who come from the world of Indur will also meet among the host,
17 Those who have come down from the mountains of Ararat will also meet among the armies.
18 The gods of the earth remember the covenant!
19 Their lats are given to them by the Ancients, and adorned with gems, and ennobled with costly metals.
20 Their swords are forged by the ancients, and they have great power.
21 Their chariots are harnessed with the best horses, and they cross the spaces faster than starry wind.
22 And the gods of the earth do not fear death, for the word is given to them by the Ancients, and this is their sign:

Surah 11. About the tribe of the spellcasters of the dead

1 Among the tribes of the great Beast there are spellcasters of the dead, they summon jackal-headed ghouls and nauseating creatures to do evil to the great tribes.
2 And the abomination breeds in them.
3 There are among them spellcasters of the dead who pray to the dead stone.
4 Their appearance is abominable, and their charms are the charms of abomination.
5 There are among them spellcasters of the dead who pray to the dead tree.
6 Their appearance is abominable, and their charms are the charms of abomination.

7 There are among them spell casters of the dead who pray to the dead golden calf.
8 Their appearance is abominable, and their charms are the charms of abomination.
9 There are among them spell casters of the dead who pray to the dead life.
10 Their appearance is abominable, and their charms are the charms of abomination.
11 There are among them spellcasters of the dead who pray to powers and spirits.
12 Their appearance is abominable, and their charms are the charms of abomination.
13 Know, then, that their power is in death and decay.
14 But know that their places of worship are stinking vaults and poisonous swamps.
15 Know that their charms are the charms of death.
16 Know that they are the spellcasters of the dead.
17 Know that the number and sign of their charms are unknown to none, but the greatest number and sign of the spellcasters of the dead are three and one.
18 Know, then, that all spellcasters of the dead worship the great nameless cursed gods of Zapredelia, blind, unintelligent, whose names have been erased from the book of worlds and times by the mad Azathoth, the Shahin Shah of the Jinn.
19 The spellcasters of the dead are intolerant of all living things; they turn the living into the dead.
20 So their masters command them, Lying-in-waiting, the seven tribes of the mer-zones.
21 So the abominations are commanded by their masters, the accursed gods, blind, unwise, whose names have been erased from the Book of Worlds and Times by the mad Azatoth, the Shahinshah of the Jinn.
22 Thus the accursed gods, blind, unwise, are commanded by their Lord, the mad Azatoth, the Shahinshah of the jinn.
23 Such is the will of Azathoth in the universe that by His laughter is born.
24 Begone! Begone, you abominations! Begone, spellcasters of the dead!

The Book of Signs

Surah 1. About the alphabet of Nug-Sotha

1 This book is about the signs, languages and seals necessary for the proper use of the art of sorcery.

2 May you, O thoughtful explorer, know the signs of protection, the sacred chants and the ancient and powerful languages, if you act wisely.

3 May you not neglect the meaning of these signs, for your life will depend on them.

4 This is the Book of the Names and Seals of Nuga, the offspring of our Lady Narix, lord of enchanters,

5 of Amyater, known as Tiamat, known as Bovadoit, in the battle of witchcraft,

6 who overthrew the Ancients so that the Elders might live and rule the earth.

7 In times before ,

8 in the ages before the heavens and the firmament had their places determined,

9 in the ages when the Ancients ruled over existence and non-existence, there was nothing but darkness.

10 There was no moon.

11 There was no sun.

12 There were no wandering stars, no unmoving ones.

13 No grains, trees, or herbs grew.

14 The ancients were the rulers of spaces now unknown or forgotten, and everything was Chaos.

15 Nug was chosen from among the Ancients by the Elders to fight Amyater and wrest power from the great sleeping Serpent that dwells beneath the Scorpion Mountains.

16 A weapon was handed to Nug, and a sign,

17 and fifty forces were given unto him to fight against the monstrous Amyater, and every one of the forces had a weapon and a sign,

18 and these are the mighty means of the Elders against the Ancient One, who threatens from Beyond the Wilderness, who threatens from the Abyss,

19 The Lord of Darkness, Lord of Chaos, unborn, uncreated, all evil to this day to the race of Adam and to the Elders who dwell in the midst of the stars.

20 The gods have forgotten.

21 They're far away.

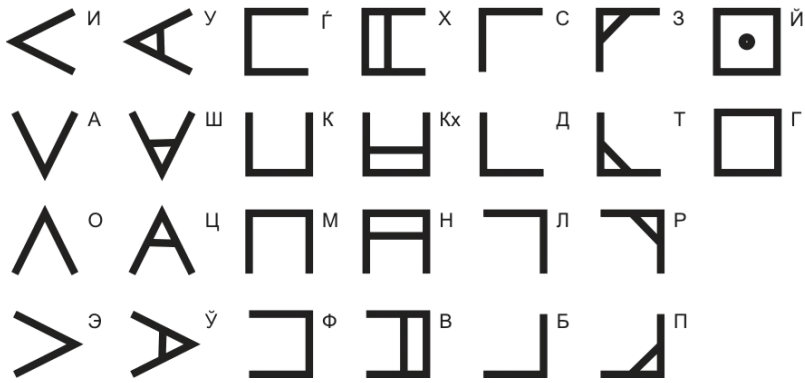
22 They need to be reminded.

23 If they are not vigilant, if the gatekeepers do not watch over the gates, if the gates are not kept forever shut, locked and barred.

24 then He who waits forever, the guardian of the Forbidden, Yog-Sothoth, will appear and bring with him the hordes of the hordes of the Ancient Ones:

25 Ichthonha, Azathoth, Ftaggua, Amyater, Luzoat, Hastur, and Cthulhu, the sha-kalobogs and the zmyebogs, and the monsters of the sea, and the Inhabitants of the deep.

26 The signs of Nug-Soth are the keys to the worlds, the art of talismanic and all scripture sacred:



27 Let them be used together with mighty signs and sacred seals.

28 For this is the Book of the Names, Nature, and Seals of the Ancients.

Surah 2. About various mighty signs

1 These are the most powerful gestures that thy shuitsa shall make during the rites, unless otherwise agreed upon.

2 The first gesture of Arr is that of the hail of Ur, and by nature this is the true sign of the Ancients.

3 Create it whenever you pray to the Lying-in-Waiting,

4 For it attracts to itself or to the outer boundaries of the circle all dark and impure forces.

5 The second gesture of Bandar is the essence of such a hail Kish,

6 and he crushes all obstacles,

7 and opens the gates and paths of the worlds of the beginning, through which those who are called come.

8 Third comes the great gesture of the hail of Kutu, that seals the gates, guards the ways, banishes the uninvited, and strikes sorcerous blows.

9 This gesture is not in vain, for it keeps the heart pure, and its sign over the feast of the wicked restrains and scatters the powers of darkness.

10 The next gesture is Agga, which is the sign of the Elders.

11 This is the great seal of the Ancients,

12 and she locks the gates,

13 and serves as the best defense,

14 and it is inscribed on the locked gates of Cthulhu's house in R'lyeh, where he lies in his grave and dreams.

15 Ibn Shahab (peace and blessings of the Ancients be upon him!) dared to write it in two of his works, but it was distorted, so it was powerless.

16 Those who possess it fully possess a treasure of priceless value.

17 Know, then, that Yog-Sothoth is the gate, and the key, and the keeper of the gate, and through the gate passing, but the seal of the Elders is the lock.

18 Inscribed on the gray stone of the land of Mnar, it has the power to warn of the coming of the Ancients and their offspring waiting at the threshold.

19 He who carves it in silver or iron, and having sustained it in his heart and in sacrificial blood, sets it on his threshold, he may sleep in peace without fear of the invasion of these wicked creatures,

20 for it drives out the forces of threat and opposition and strengthens windows and walls with a shield invisible.

21 But for mere mortals and other creatures it presents no obstacle, but only against the invasion of the Ancients and their spawn.

22 Sometimes it also helps against those who worship the Ancient of Days, for they are in eternal awe of its power and avoid the sight of it,

23 but they can cross it if they dare.

24 No man knows the basis of its power.

25 Perhaps the essence of it is in the ratios and angles, thanks to which it gathers the power of the Elders, who once expelled the Ancients from the face of the earth, like a smooth crystal or a curved mirror.

26 It is inscribed in the Circle of Protection, and serves as a certain protection against Nyarlathotep, who, even with His secret wisdom, cannot comprehend what happens within the Circle, or hinders His deeds.

27 Worn on an amulet of ours, or on a ring of silver or iron, or on an instrument of exile, it protects the traveler from the insatiable children of Shub-Niggurat, born of the seed of man, wandering in the desert places and waiting for prey.

28 Keep track of the days.

29 On the day when the Big Dipper shall hang low in the heavens and the quarters of the year shall be measured by it in the four directions thus measured,

30 The gates may be opened, and therefore it is surely to be seen that the gates remain locked forever.

31 Even the gates of dreams can be sealed with it, and none of the Ancient race will enter the soul of the one who wears this amulet.

32 Let them be sealed with the sign of the Elders with proper rites and proper spells.

33 But those who call upon Amesh, the seven ifrites of the wandering stars, beware of her, for she turns all preparations into nothing and destroys all their charms.

Surah 3. On the Names, Nature and Seals of the Ancients

1 In times past, the Ancients dwelt on earth, but when the stars changed, they were cast out and divided.

2 However, there are times when the stars favor some of these jinn, and at such times they may be called, even in their former forms at the proper time.

3 The Ancients are seven times seven and one, which is two, and all of them are terrible and very powerful,

4 Therefore I beseech thee not to call upon them except in exceptional cases.

5 But if you decide to call upon them, your destruction is almost certain, unless you prepare yourself properly, for it is not easy to drive them out, and they cause monstrous destruction when they are barely called upon.

6 The stars become favorable to the Ancients when the signs of the zodiac wander through the heavens, and of the times in which they should be invoked I will tell you now.

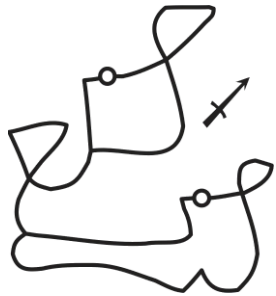
7 Beginning from the seventh degree of the sign of Sagittarius and following contra-solar, I will pass the way around the wheel of the zodiac, explaining, when to what of the Ancients the stars favor, to any seal the proper sign of the zodiac corresponds.

8 From the seventh to the thirteenth degrees favor the stars Y'ig-Golonaku, is who is like a huge two-horned snake of six arms.

9 From the fourteenth to the twentieth degree favors the stars Ran-Tegotu, is who is in the hypostasis of a large and terrible creature, like a cat with squid tentacles in front.

10 From the twenty-first to the twenty-seventh degree favored by the stars of Niogte, is a koi too terrible for wzo-.

He is the eternally changing cluster of flesh with the faces of souls consumed Him.

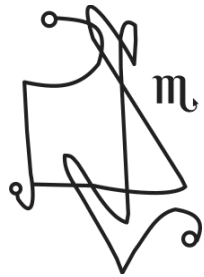


11 From the twenty-eighth to the thirty-fourth degree favors the stars Nodensu, which is like a glittering medium-sized ball of horror.

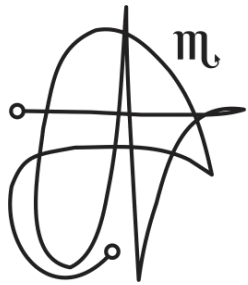
12 From the thirty-fifth to forty-first degrees favor the stars Ktilla, the secret seed of Cthulhu, is koi like a scaly giantess with the legs of a scorpion.

13 From the forty-second to the forty-eighth degree the stars favor Nug, who has no body, but whose clear voice makes the ears bleed and the beast fall dead.

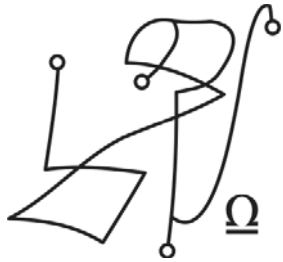
14 From the forty-ninth to the fifty-fifth degrees favor the stars of Diabake, who is like a huge flaming monster surrounded by fiery suns.



15 From the fifty-sixth to the sixty-second degree, the stars favor Balon, who appears wearing necklaces of skulls and accompanied by his five servants.

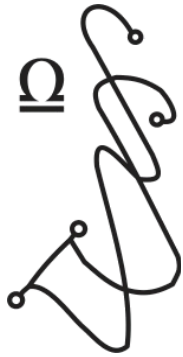


16 From the sixty-third to the sixty-ninth degree the stars favor Ktugkha, who appears like a great winged man with the decaying head of a bird-eater or like a lion with the head of a man.



17 From the seventieth to seventy-sixth degrees favor the stars of Tefris, who comes from the abyss and immediately tries to swallow you whole.

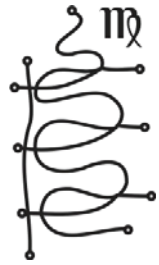
18 From seventy-seventh to eighty-third degrees favor the stars Hukato-Ziglu, appears koi like a huge white entity with twelve wings, ready to devour everything that is near.



19 From the eighty-fourth to the ninetieth degree the stars favor Byatis, who is like a black serpentine genie with the power to turn into stone the man whose gaze He catches.

20 From the ninety-first to ninety-seventh degrees favor the stars Amyater, cannot be called because of its size and monstrosity.

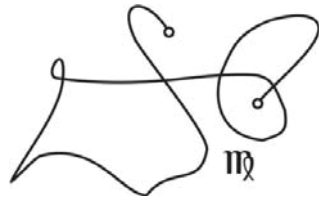
21 Emiather will be locked up until the stars favor her wholly.



22 From the ninety-eighth to the one hundred and fourth degrees the stars favor Oroble, who appears like a great serpent, but with many little heads of many-eyed ones.

23 From the one hundred and fifth to the one hundred and eleventh degree the stars favor Syegha, who has no form or image, but is among toad-like creatures.

24 From the one hundred and twelfth to the one hundred and eighteenth degrees favored by the stars of Ubbo-Satle, who is like a great gray and thundering entity, unapproachable to the eye.



25 From the one hundred and nineteenth to the one hundred and twenty-fifth degree the stars favor the twins Lloygor and Tskhar, who appear in the form of giants with four arms and legs, and these are the two who are one.

26 From the hundred and twenty-sixth to the hundred and thirty-second degrees favor the stars of Cthulhu, who appears like a great man with the wings of a flying serpent and the head of an octopus.

27 From the fifty-sixth to the degree, the stars favor Vultum, who appears in a terrible form, shimmering with purple flames.

28 From the hundred and fortieth to the hundred and forty-sixth degree the stars favor Nat-Hortat, who appears like an angry gulp and who is the ruler of the lands of Zin.

29 From the one hundred and forty-seventh to the one hundred and fifty-third degree the stars of Ghatanotoa, who is now the weakest of the Ancients, are favorable, for He cannot harm the possessor of the second ring of Nareho.

30 If Ghatanotoa attacks a sorcerer, he must kiss the ring and say the word *Orogoth*.

31 From the one hundred and fifty-fourth to the one hundred and sixtieth degree the stars of Tsatoggua, who appears as a huge black toad, are auspicious.

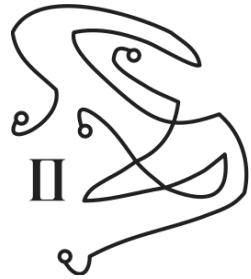
32 From the one hundred and sixty-first to the one hundred and sixty-seventh degrees are favored by the stars of Shuddh-Mell, who appears as a large slimy larva with the tentacles of a sea serpent.

33 From the one hundred and sixty-eighth to the one hundred and seventy-fourth degrees are blessed by the stars Hastur, who is like a huge moaning entity, whose sound from the heart is able to strike and kill a man.

34 From the one hundred and seventy-fifth to the one hundred and eighty-first degree the stars

favor Ran-Ratogu, who appears like a great plant-like beast with many arms and heads.

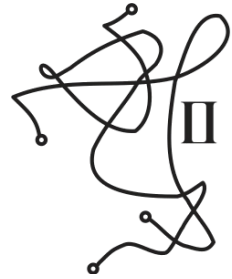
35 From the one hundred and eighty-second to the one hundred and eighty-eighth degrees the stars favor Ikhtonkhu, who appears as a great serpent and worm that dwelt under the mountains during the reign of the Ancients.



36 From the one hundred and eighty-ninth to the one hundred and ninety-fifth degree the stars favor Jtogte, who appears as a huge screaming bat with black fingers and worms crawling on his face.

37 Ytogta can travel far and wide, sometimes taking its victim to distant stars.

38 From one hundred and ninety-sixth to two hundred and second degrees are favored by the stars of Ftaggua, which is like a huge and ugly fiery entity, disintegrating into many smaller ones.



39 From the two hundred and third to the two hundred and ninth degrees are favorable to the stars of Ytakua and Her race, which is a whole army of ghouls capable of wandering through the dreams of men.

40 From the two hundred and tenth to the two hundred and sixteenth degrees are favored by the stars of Thyoph, which appears like a dark ball, which cannot be harmed, and sows the alarm of madness everywhere.

41 From the two hundred and seventeenth to the two hundred and twenty-third degree the stars favor Shub-Niggurath and her offspring, who are like fat and slimy horned creatures.

42 From the two hundred and twenty-fourth to the two hundred and thirtieth degree the stars are most unfavorably situated, and nothing can be invoked, not even the lesser of the countenances of Nyarlathotep.

43 From the two hundred and thirty-first to the two hundred and thirty-seventh degree the stars favor mother Yidra, who can take the form of every living thing, be it the most beautiful or the most hideous.

44 From the two hundred and thirty-eighth to the two hundred and forty-fourth degree blessed are the stars of Azathoth, which is as a vast and miraculous cluster of souls of the screaming,

45 and He will be more angry than all others, being called away from His secret hiding place.

46 From the two hundred and forty-fifth to the two hundred and fifty-first degree the stars favor Abhotu, who appears like a great cloud.

47 From two hundred and fifty-second to two hundred and fifty-eighth degrees the stars favor Dagon, who is like a giant with the face of a long-toothed fish.

48 From the two hundred and fifty-ninth to the two hundred and sixty-fifth degree the stars favor Gozzar, who appears as a great tree of flesh.

49 From the two hundred and sixty-sixth to the two hundred and seventy-second degree, the stars favor Nyarlathotep the many-faced.

50 From two hundred and seventy-third to two hundred and seventy-ninth degrees favor the stars of Zot-Ommogu, is koi in the hypostasis of a large fluffy snake-man about four hands.

51 From the two hundred and eightieth to the two hundred and eighty-sixth degree the stars favor Yog-Sototh, who appears in the form of the great Nothing, the gate that leads to the Beyond through the surface of His vast thirteen-part body, and now His time has come.

52 From the two hundred and eighty-seventh to the two hundred and ninety-third degree, the stars of Apkhum-Zhakh are favorable, which is like a cold flame in the midst of a whirlwind of snow.

53 From the two hundred and ninety-fourth to the three hundredth degree the stars favor Daoloth, who appears in a form so intricate that no man can realize or describe his appearance.

54 From three hundred and first to three hundred seventh degrees favor the stars of Bokrug, who appears in the hypostasis of a huge aquatic lizard with the pastiche of an insect.

55 From the three hundred and eighth to three hundred and fourteenth degrees are auspicious stars Atlach-Nacha, is koya in the form of a spider hissing.

56 From the three hundred and fifteenth to the three hundred and twenty-first degrees the stars of Luzoat, which sometimes appears as a large top of a crystal, which no man must touch or he will lose his reason, but more often as a maiden with a cat's eye.

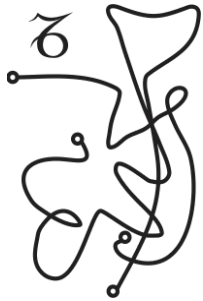
57 From the three hundred and twenty-second to the three hundred and twenty-eighth degrees are blessed by the stars of Tulzsche, which appears as a large moving lump of ashes of the earth.

58 From the three hundred and twenty-ninth to the three hundred and thirty-fifth degree the stars favor Cishakon, who appears as a huge swirling darkness.

59 From the three hundred and thirty-sixth to the three hundred and forty-second degree, the stars favor Ubbu, who surrounds the magician with a great cluster of worms.

60 From the three hundred and forty-third to the three hundred and forty-ninth degree the stars of Hada-Hagla are auspicious, who appears in the form of a giant flying genie.

61 From the three hundred and fiftieth to the three hundred and fifty-sixth degrees, the stars favor Golgoroth, who appears as a huge cluster of dark spheres revolving around the magician.



62 From the three hundred and fifty-seventh to the third degree favor the stars of Idhya, is koi in the form of a stream of grasping hands and heads of the serpent.

63 From the fourth to the sixth degree, nothing should spell,

64 and thou shalt fulfill the rite of the great exile as revealed in the tablets of Maklu.

65 Now that you know their watches, names and seals, I must again advise you never to call upon any of these except in cases of importance and very exceptional circumstances.

66 If you are a ruler, I beg you, never call them to battle, or Chaos will prevail.

67 If you are curious, I beg you, never call upon them for the satisfaction of idle curiosity, otherwise great terror and death will come with them.

68 If thou wilt command them, that they may fulfill thy desire for thee, thou shalt not call upon them,

69 But spell instead the names of Nyarlathotep or Nug, for the Ancient of Days will not heed thy will, and there is no Lord over them.

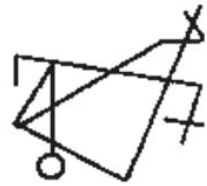
70 Know that there is no sure way to banish the Ancients;

71 only when the stars change and become unfavorable to them.

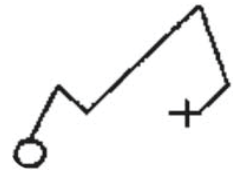
Surah 4. About other signs of the Ancients

1 Azathoth:

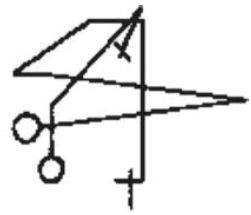
2 Nyarlathotep:



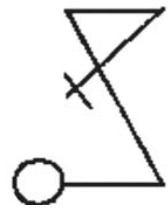
3 Daolot:



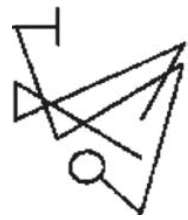
4 Shub-Niggurath:



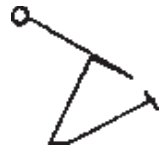
5 Abkhot:



6 Yog-Sothoth:

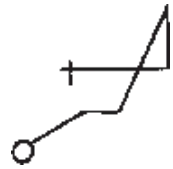


7 Cthulhu:

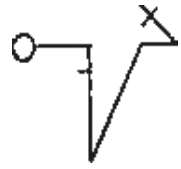


8 Hastur:

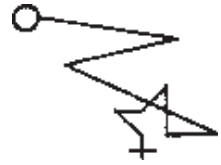
9 Ktugkha:



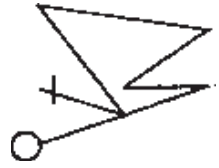
10 Gozzard:



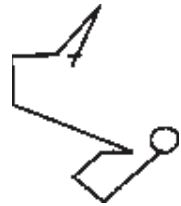
11 Ghatanotoa:



12 Siegha:



13 Tsatoggua:



14 Ubb:

15 Y'ig-Golonak

16 Ytaqua:

Surah 5. On the Fifty Names and Seals of Nugah

1 Here I will tell the fifty names of Nougat, with their signs and powers, which the Elders have bestowed upon him, that he may be equal to the rest of the Ancients, of whom there are three, and eleven, and thirty-six, among whom one is two.

2 These powers may be summoned after the priest has set his foot on the ladder of light and has reached the entrance to His holy city.

3 Let the signs be written on parchment or stamped in clay and set on the altar of invocation.

4 And let there be among the incense cedar and pungent resins fragrant.

5 And may the call be turned to the north.

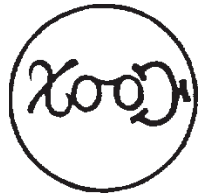
6 The first name is Marduk.
7 Lord of lords, lord of wizards.
8 His name shall not be named, except when others are powerless, and to do so is the greatest responsibility.
9 The word of calling on Him is Dugga.
10 Behold, this is His seal:

11 The second name is Marukka.
12 Knows all things from the beginning of the world.
13 He knows all mysteries human and divine, and is hard to call.
14 The priest must not call upon Him unless he is pure in heart and spirit, for his innermost thoughts are known to this spirit.
15 Behold, this is His seal:

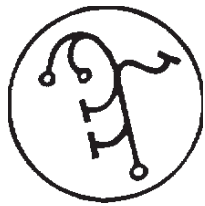
16 The third name is Marutukku.
17 The ruler over the art of defense, restrained the mad god in a struggle.
18 Shut the Ancients up in their caves, outside the gates.
19 He owns the star of Arrah, which is His word, and this is His seal:

20 The fourth name is Mershakushu.
21 Maker of miracles.
22 The kindest of the fifty and the most beneficent.
23 The word used to invoke Him is Belduru.

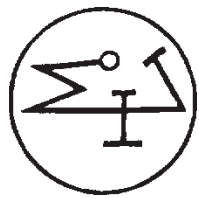
24 Behold, this is His seal:



25 The fifth name is Lugaldimmerankia.
26 Turned Chaos to Order.
27 Stilled the waters.
28 Emir over the races of the wind devas, who fought with the Ancient Emiater under Lord Nuga.
29 The word used to invoke Him is Banutuku.
30 Behold, this is His seal:



31 The sixth name is Nade-Lugaldimmerankia.
32 Guardian of ifrit and djinn, vizier over the races of the wind devas.
33 He will drive out every shantak who annoys thee, and He is the adversary of the Shoghoths.
34 Nothing can enter the world of the high or the world of the low without His knowledge.
35 His word is Banrabishu.
36 His seal, however, is this:



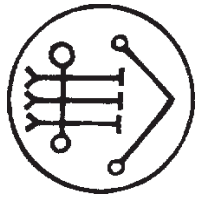
37 The seventh name is Asalluhi.
38 Wielder of the Blazing Sword, watches over the Fravashi, a tribe of Guardians, at the behest of the Elders.
39 He grants the best protection, especially in dangerous undertakings carried out by the will of the star gods.
40 His word is Banmashkim, and His seal is this:

41 The eighth name is Asalluhi-Namtila.

42 The Lord is secret and mighty, He has the gift of raising the dead and communicating with the spirits of the abyss, unknown to the queen of the abyss.

43 No soul shall pass unto death without His knowledge.

44 His word is Banutukukukutukku, and His seal is so:

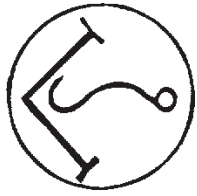


45 The ninth name is Asalluhi-Namru.

46 Endows with wisdom and knowledge of all things.

47 Gives excellent advice and teaches the science of metals.

48 His word is Bankakalamu, and this is His seal:



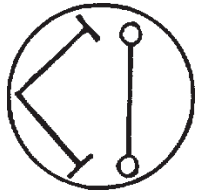
49 The tenth name is Asarri.

50 This power has the knowledge of all herbs and trees and is able to nurture marvelous fruits in the wilderness,

51 and no land shall be barren to Her.

52 Truly, She is the keeper of bounty.

53 Her word is Belpiricu, and Her seal is before thee:



54 The eleventh name is Asaralim.

55 He possesses secret wisdom and illuminates the edges of with light, forcing those who live there to reveal their nature and knowledge.

56 Gives excellent advice on everything.

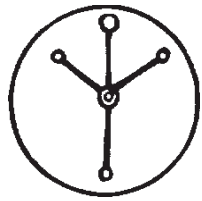
57 His word is Barmattaru, and the seal which thou shalt write is so:

58 The twelfth name is Asaralim-Nunna.

59 This is the power that rules over all possible defenses and is exceptionally knowledgeable in military affairs, which led the Nuga army in that battle.

60 She is able to equip the army with proper weapons in three days.

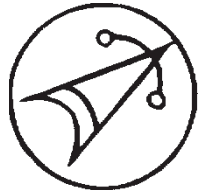
61 Her word is Banatatu, and Her seal is so:



62 The thirteenth name is Tutu.

63 He comforts those who mourn and gives joy to the hearts of those who mourn and watch over them.

64 The most of names and the keeper of the home, His word
- Dirrigugim, and His seal is this:

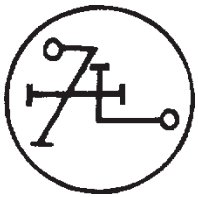


65 The fourteenth name is Tutu-Ziunkenna.

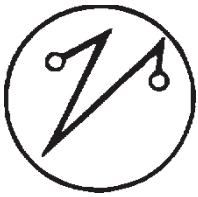
66 He gives perfect knowledge of the movement of the stars and its significance, and from Him the Chaldeans drew this knowledge in abundance.

67 His word is Gibilanu, and his seal is this:

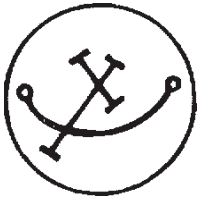
68 The fifteenth name is Tutu-Ziku.
69 This power bestows riches of all kinds and can tell you where the treasure is buried.
70 Knows the secrets of the earth.
71 Her word is Gigimaganpa, and Her seal is this:



72 The sixteenth name is Tutu-Agaku.
73 This Spirit is able to give life to that which is already dead, but only for a short time.
74 He is the Lord of amulets and talismans.
75 His word is Mashgarzanna, and His seal is this:

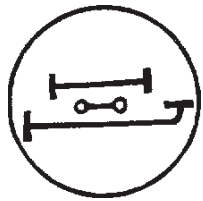


76 The seventeenth name is Tutu-Tuku.
77 The Lord of , the victor of the Ancients through sorcery, the giver of the Lord Nug's charms, the fiercest foe.
78 His word is Mashshamashti, and His seal is before you:



79 The eighteenth name is Shazu.
80 Controls the thoughts of those who are far away as well as those who are near.
81 Nothing is buried in the earth or hidden in the water without the knowledge of this power.

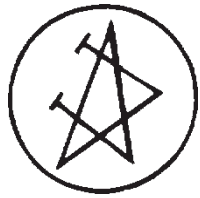
82 Her word is Mashananna, and Her seal is this:



83 The nineteenth name is Shazu-Zisi.

84 The reconciler of foes, the settler of disputes between two men, or between two nations, or even, it is said, between two worlds.

85 Verily, sweet is the odor of peace to this power, whose word is Machina and whose seal is this:



86 The twentieth name is Shazu-Suhrim.

87 Finds the servants of the Ancients wherever they .

88 The priest who sends him on an errand is in terrible danger, for Shazu-Sukhrim kills easily and without a second thought.

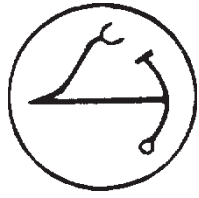
89 His word is Mashanergal, and this is His seal:

90 The twenty-first name is Shazu-Sukhgurim.

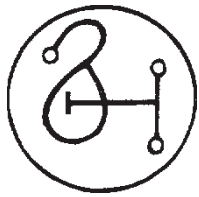
91 Like Shaz-Sukhrim, he is a thief who cannot be appeased.

92 He exposes the priest's enemies with ease, so He must be commanded not to kill the enemy, if the priest wishes to do so.

93 His word is Mashadar, and this is His seal:

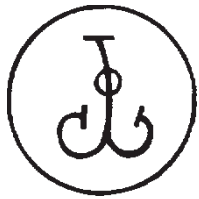


94 The twenty-second name is Shazu-Zahrim.
95 The darkness thereby slayed in battle.
96 A warrior among warriors.
97 He can defeat an entire army, if the priest wills it.
98 His word is Mashagaranu, and this is His seal:



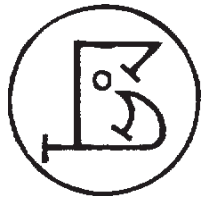
99 The twenty-third name is Shazu-Zahgurim.
100 Like Shaz-Zahrim, the most fearsome opponent.
101 Receno kills Shazu-Zahgurim in a slow, agonizing way.
102 I do not know this, for I have never called upon this spirit.
103 Behold there is a test for you.
104 His word is Mashtishaddu, and this is His seal:

105 The twenty-fourth name is Enbilulu.
106 This power can find water in the desert or on the mountain tops.
107 Knows the secrets of the water and the riverbeds under the firmament.
108 The most useful of spirits.
109 His word is Mashanabu, and His seal is so:



110 The twenty-fifth name is Enbilulu-Epadun.
111 Behold the Lord of all irrigation, and He is able to bring water from far off places to your feet.
112 He possesses the most exquisite knowledge of the earth and knows all lands where water can be found in abundance.

113 His word is Ehunginakanpa, and His seal is this:



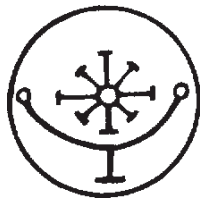
114 The twenty-sixth name is Enbilulu-Gugal.

115 The power that overrides all growth and everything that grows.

116 He grants knowledge of cultivation and can provide the hailstones with food for thirty moons and one moon.

117 The noblest of powers.

118 Her word is Agha, and this is Her seal:



119 The twenty-seventh name is Enbilulu-Hegal.

120 Like the power before it, dominates the art of farming and agriculture.

121 Gives a rich harvest.

122 Possesses knowledge of plowing and metals of the earth.

123 Her word is Burdishu, and Her seal is so:

124 The twenty-eighth name is Sirsir.

125 Destroyer of Amyater, hated by the Ancients, conqueror of the Serpents, opponent of Cthulhu.

126 The Lord is mighty.

127 His word is this: Apirikubabadazuzukanpa, and this is His seal:

128 The twenty-ninth name is Sirsir-Malach.

129 He climbed up on the back of the Worm and cut him in two.

130 The Lord of valor and courage, and will give these properties to the priest, if he will, or to another according to the will of the priest.

131 His Word is Bahahadugga, and this is His seal:

132 The thirtieth name is Gil.

133 Seed Giver.

134 Beloved Shub-Niggurath, His power is mysterious and ancient.

135 Makes barley grow and women give birth.

136 Makes a man without manhood .

137 His word is Agabel, and His seal is so:

138 The name of the thirty-first is Gilma.

139 Founder of the cities, possessing the knowledge of architecture, by which the fabulous temples of Ur were erected; creator of all things permanent, which shall not pass away forever.

140 His word is Akkabel, and His seal is this:

141 The thirty-second name is Agilma.

142 Bringing rain.

143 He creates irrigation rains, or brings great storms and thunder, which can destroy armies, and hailstones, and crops.

144 His Word is Mashshaegurra, and behold, this is His seal:

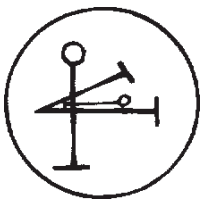
145 The thirty-third name is Zulum.

146 Knows where to sow and when to sow.

147 Gives excellent counsel in every business and trade.

148 Keeps a man safe from a bad merchant.

149 His word is Abbabel, and His seal is this:

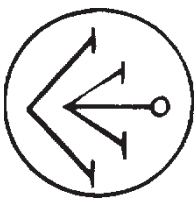


150 The thirty-fourth name is Mummu.

151 The power given to Nugu to create the universe from the flesh of Emia- ter.

152 Gives wisdom about the state of life before creation and the nature of the structure of the four pillars on which the heavens rest.

153 His word is Alalalabel, and this is His seal:

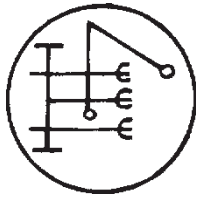


154 The thirty-fifth name is Zulummu.

155 Gives one the mighty strength of ten.

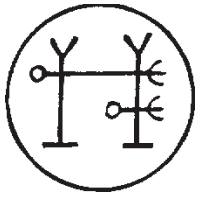
156 He raised the part of Amyater, which was to be the heavens, above the part which was to be the firmament.

157 His word is Andarabel, and this is His seal:

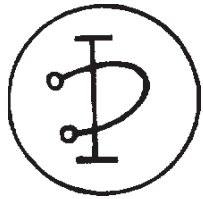


158 The thirty-sixth name is Gishnumunab.
159 This is the power of Nug as the Lord of all things, the judge of the judged, the decider of the decided, who determines the laws and the rule of kings.
160 He cannot be called except at the destruction of the city or the death of the king.
161 His word is Gashdig, and His seal is this:

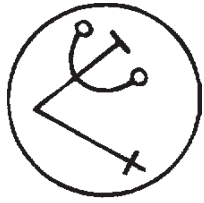
162 The thirty-seventh name is Lugalabdubur.
163 The Devil Destroyer Amyater.
164 Corrupter of Her hordes.
165 Imprisoned Cthulhu in the abyss.
166 He struck down Azathoth with .
167 A great protector and a great rabble rouser.
168 His word is Agnibel, and His seal is this:



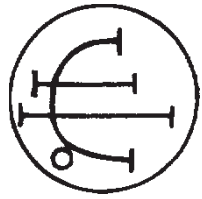
169 The thirty-eighth name is Pagalguenna.
170 Possessor of wisdom infinite,
171 and He determines the nature of things not yet created and of spirits not yet created,
172 and knows the power of the gods.
173 His word is Arrababel, and His seal is this:



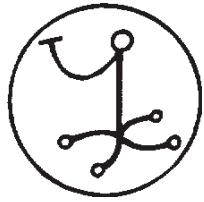
174 The thirty-ninth name is Lugaldurmah.
175 The Lord of the high places, the guardian of the heavens and all that wanders therein.
176 Nothing shall pass through the starry element without the knowledge of this power.
177 Her word is Arataagarbel, and Her seal is this:



178 The name of the fortieth is Aranunna.
179 Giver of wisdom, Vizier of our mother Narix, Knower of the enchanted covenant, and of the laws, and of the nature of the gates.
180 His word is Aramangi, and His seal is so:



181 The forty-first name is Dumuduku.
182 The wielder of the rod with lapis lazuli, the keeper of the secret name and secret number.
183 He cannot reveal them to you, but he can tell you other equally marvelous things.
184 His word is Aratighighi, and this is His seal:

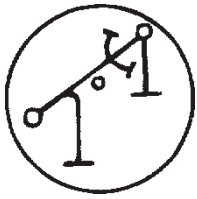


185 The forty-second name is Lugalshuanna.

186 The power of the oldest of the Elders, holds the secret knowledge of the world when the Ancients and the Elders were one.

187 Knows the essence of the Ancients and where it can be found.

188 Her word is Beldikkhu, and His seal is this:

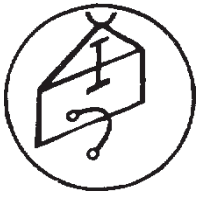


189 The forty-third name is Irugga.

190 He knows the essence of all spirits, dead and unborn, star and earth spirits, air spirits and wind spirits.

191 These things may He tell you, and you may grow in wisdom.

192 His word is Zidur, and His seal is so:

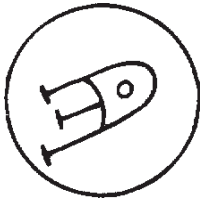


193 The forty-fourth name is Irkingu.

194 Se is the power that bound the warlord of the Ancients, the mighty djinn Ikhtonkha-Kingu,

195 That Nug might open his belly, and out of his blood create the race of Adam, and make a covenant.

196 His word is Barerimu, and His seal is this:



197 The forty-fifth name is Kinma.

198 The Judge and Lord of the Ancients, at whose name they tremble in fear.

199 Lest the Ancients be mistaken, this power was created to oversee their deeds,

200 That they may be righteous and in harmony with the covenant, for the Elders are forgetful and far off.

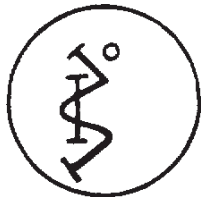
201 Her word is Engaigai, and Her seal is this:

202 The forty-sixth name is Aesicurus.

203 This spirit possesses knowledge of the life span of every human being, as well as of plants, devas and akhurs.

204 He has appointed a measure for all things, and He controls space through this.

205 His word is Nenigelai, and His seal is this:



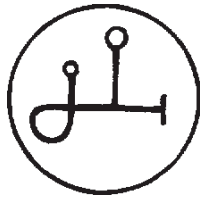
206 The forty-seventh name is Gibil, called Gishbar.

207 This power is granted by the realm of fire and crucible.

208 She keeps the sword and copy sharp and grants understanding in working with metals.

209 She also raises the lightnings that are born in the earth, and makes swords appear from heaven.

210 His word is Belagnitarra, and His seal is this:



211 The forty-eighth name is Addu.

212 Raises storms that fill the heavens and make the stars tremble and the gates of the Ifrit shake in their places.

213 Can fill the heavens with its brightness, even in the darkest hour of the night.

214 His word is Kakodammu, and His seal is this:

215 The forty-ninth name is Asharu.

216 Knows the paths of betrayal.

217 Gives insight into things to come as well as things past.

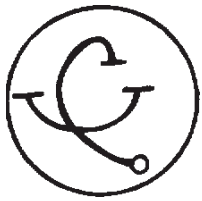
218 Set the akhurs in their way and signified their pore.

219 His Word is Bakhtandabel, and this is His seal:

220 The fiftieth name is Nibiru, which shall be the first in the new writings.

221 The spirit of the gate Nuga, sets all things right and rules the crossing of the stars, as the Chaldeans know it.

222 His word is Dirurgiri, and His seal is this:



223 The Book of Signs, for the writing of which the gods have given me strength and time, is completed here.

224 This Book shall not be revealed to the unclean, or to the uninitiated, or to the inexperienced, for to do so is to bring the most terrible of the curses of the Book upon thee and upon thy race.

225 By the spirit of the Book, I conjure thee!

Book of Materials

Surah 1. On Means of Protection

1 This book is about sorcery tools, materials and protective means necessary for a sorcerer to perform the art of sorcery and summon spirits.

2 The wise researcher may find in these pages all the necessary devices for the fulfillment of art.

3 See to it that all the instruments are made exactly as I tell you, and at the proper hours, for if you do not attend to them, there will be no power in them.

4 You will need the basic tools when conducting any invocation:

5 a cypress rod with lapis lazuli, the dagger of Shub-Niggurath, benedictions, a bonfire and parchments.

6 When thou wilt cast a spell upon the Ancients, thou shalt also need stones, the sword of Thravashas, the ring of Nat-Hortat, and the candles that can burn in the sunken city of R'lyeh.

7 In addition to these things, let the magician wear the proper vestments, clean and unstained, bearing the proper seals and marks.

8 But of other means thou shalt need an altar and vessels, ointments and powders, mirrors and amulets, which may become useful companions of thine on the way to knowledge.

9 I know the means for small invocations and the names of the watches for them, and I know the means which a magician must use to invoke the Ancients, but few means of defense against the Ancients are known to me.

10 Therefore I beseech you first to call upon Etonetate, Badero and Nereho, the faces of Nyarlathotep,

11 and command them to speak to thee in truth, and to tell thee every remedy effective against the Ancient of Days, whom thou wilt call.

12 My defenses seem to hold up to this day, but for how long, I can only guess.

13 The sign of the Elders was filled with neglect.

14 Before I leave this sanctuary, may I have time to describe what I have learned, so that I may be a little more justified before the servants of Adam's family.

15 But learn the remedies from these notes, written by the learned magician before his sudden wickedness.

16 The mark of Ur is blessed by the priests of the Ancients, applied with the mark of power:

17 Let him not be created twice;

18 God knows I tried, with dire consequences.

19 Size does not affect the strength of the sign.

20 I've seen signs both large and small.

21 Stone salt is effective against Shoggoths, Elders and Juggot fungus.

22 Thou shalt come near, that thou mayest smite their flesh, very near.

23 The Chaos Shield is a small rounded object with eight Chaos arrows on the outside.

24 It is said of him in the Chronicles of the Black Sword that Nug created him for himself when he finally rebelled against the Elders, and tried to become the greatest among them, and even to take away the eternal Balance from the One who keeps it.

25 Therefore He was cast out to the earth, and it was said to Him that He would never be killed by the blade of mortal man.

26 This shield is a defense against Chaos, for the forces of Chaos, if they are powerful enough, can destroy any defense made of the flesh of Order.

27 Nothing possessing the properties of Order can withstand the prolonged onslaught of the forces of Chaos.

28 Only that weapon is effective against Chaos, which Chaos created.

29 same is true of the Chaos Shield.

30 By nature it belongs to Chaos, and therefore there is nothing ordered in it that the forces of Chaos could affect or damage.

31 Chaos will meet Chaos and the opposing forces will be defeated.

32 There is indeed a device for this.

33 It was last seen near Hyperborea.

34 It grants protection from bodily attack by creatures from Zapredelia.

35 Damage to the Inhabitants of the Deep can be inflicted by ordinary carnal means.

36 The Greek fire appears to be doing the most damage.

37 The fire of common fire, however, unfortunately does not injure them as we might suppose; perhaps on account of their skins.

38 Fire is the first defense of man since ancient times.

39 There is no conviction that the oldest and most ancient creatures of the Outlands are susceptible to fire.

40 It never hurts unless it contains some oil and light that is reliable.

41 Silver woven into the hood, helmet, or other garment, prevents evil creatures from harming your mind or reading your thoughts.

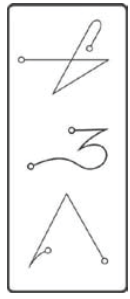
42 This information, coming from other sources, which has not been refuted to this day, has kept me alive to this day.

43 Intelligent creatures will not be confused by the mirror, so use it to distract unintelligent creatures.

44 Black powder is an effective means of thwarting the Shoggoths who prowl your trail.

45 It works well on other creatures, too.

46 And thou shalt have with thee a bandage for the forehead, and the choir of invocation, and a girdle to cover thy navel, for through it dark forces penetrate into the bodies of men:



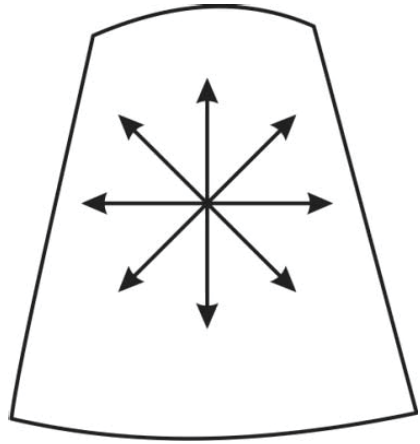
47 And let these articles be of fine cloth, and in the colors of Y'ig-Golonak and Shub-Niggurat, which are black and white,

48 For Y'ig-Golonak knows the lands of the Underworld and the ways of the Ancients, and Shub Niggurat has conquered the underworld and defeated the queen of it.

49 And may they be sanctified and sprinkled.

50 And may the eight-rayed star of Chaos be on the crown of invocation, the crown of Naxir,

51 and may it be made of hammered copper adorned with gems.



Surah 2. On the robes of a sorcerer

1 First of all, let thy garments be made of black cloth, or of cloth of the colors that correspond to the one called upon, and let them be hooded.

2 Let these garments be virgin garments, sewn by the hand of the sorcerer, and not used for anything other than work, otherwise they will be unusable.

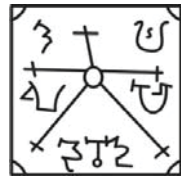
3 May you begin to make them on the first day of the week.

4 At the hour of Venus thou shalt make the last stitch of the garment and keep it up till the next day.

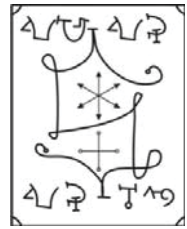
5 The next day, at the hour of Mercury, apply this seal at the left sleeve of the vestment and conceal it until the next day:

6 The next day, at the hour of the moon, seal this seal at the right arm of the vestment and conceal it until the next day:

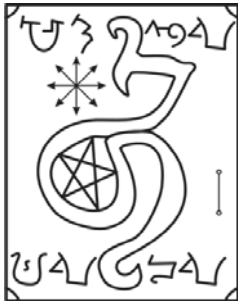
7 The next day, at the hour of Saturn, apply this seal in the groin area and conceal it until the next day:



8 The next day, at the hour of Jupiter, put this seal on the back of the garment and hide it until the next day:



9 The next day, at the hour of Mars, apply this seal to the front of the garment and conceal it until the next day:



10 Be careful to reproduce this as accurately as it is given here, for this is the most important of the seals which you put on your vestments.

11 On the last day, at the hour of the Sun, take the garment from the place where it is kept.

12 Before proceeding, check this for any faults in the images, and when you are satisfied that they are faultless, you may begin the consecration of the vestments.

13 For all instruments used in the minor rites, may you use this consecration,

14 For the means used in the invocations of the Ancient of Days, thou shalt use the consecration of the Hereafter.

15 The consecration for the minor rites, however, is as follows:

16 Take branches of laurel and build a fire, which thou shalt kindle within a quarter of an hour after thou hast begun the work.

17 Then, before the fire, with thy weapons in thy hands above the flame, but not so low that they may be burned or damaged, nor so high that they may not touch the smoke, thou shalt say these things:

18 *Samak daram surabel karameka amuranas*

19 *Yog-Sotot Mush'arat-Fortin Ranerug*

20 *Dalerinter marban porafin,*

21 *Hericoramonus derogeus*

22 *Iratisinger,*

23 *I call upon you, O mighty names of the watch,*

24 *the countenance of the faceless Nyarlathotep,*

25 *so that you may be united in this hour.*

26 *and contemplate my art,*

27 *to give strength to the weapon I have made:*

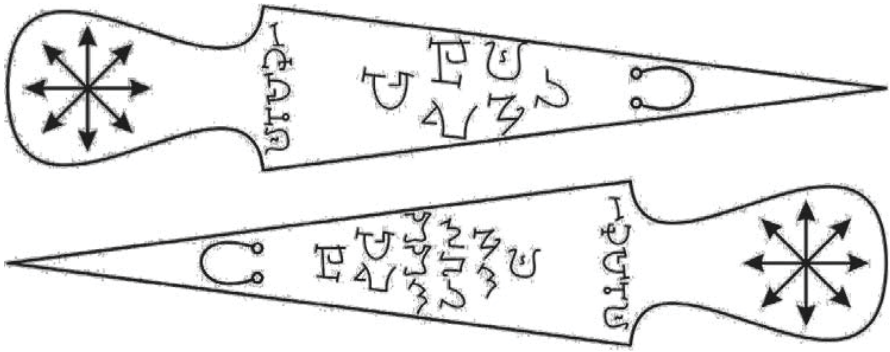
28 *the power he's entitled to,*
29 *for I created him without ,*
30 *and it cannot be destroyed*
31 *Iratisinger,*
32 *Hericoramonus derogeus*
33 *Dalerinter marban porafin,*
34 *Yog-Sotot Mush'arat-Fortin Ranerug*
35 *Samak daram surabel karameka amuranas*
36 *Sedhi!*
37 *Ichdes!*
38 *By all the names of Nyarlathotep,*
39 *give strength to this remedy,*
40 *give me strength*
41 *Dores serod*
42 This spell shall be learned by heart, and shall always be without book or parchment.
43 And where I have marked in this Surah and hereafter the sign , this should be an instruction to the caster to make a gesture which will attract the attention of the Nyarlathotep Names and help them to appear.
44 This movement is not difficult, and it must be done by the shuitsa.
45 Thou shalt touch thy forehead with thy two fingers, and then thou shalt bring them to thy breast, and touch the region of the heart.
46 Then let your fingers touch the left shoulder, the forehead again, and finally the right shoulder.
47 And let this garment be worn only for the rites of invocation, but on other occasions let it be put away and concealed, so that no eye may see it except thine.

Surah 3. About the rod, the dagger of Shub-Niggurat, incense and parchments

1 Now when the garments are made, let you make the rod.
2 On the day after the making of the garment, at the hour of Venus, thou *shalt* cut down a branch of the cypress tree, and cut out of it a smooth rod about two *shudua* in length.
3 And thou shalt wear thy garments while making ,
4 And thou shalt wrap these means in garments, which thou shalt keep hidden.

5 Having carved the rod, take the next day a dagger of brass, clean and without a single blemish,

6 and in the hour of Mercury write these marks on the blade:

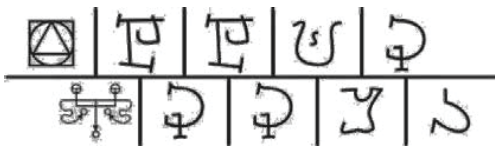


7 After this, at the same hour, consecrate the dagger and put it in the fire, so that it may be purified.

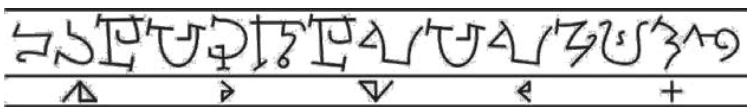
8 The next day, at the hour of the moon, carve on the rod the sign of Yog-Sothotha.

9 The sign should be repeated four times along the length of the wand, then turn the wand a quarter turn and cut the sign four times again.

10 Repeat this until you made a full circle and the wand has acquired sixteen images of the seal, which looks like this:



11 Then on the top of the rod place a ring of lapis lazuli and inscribe the signs of Mush'Arat-Fortin in this way:



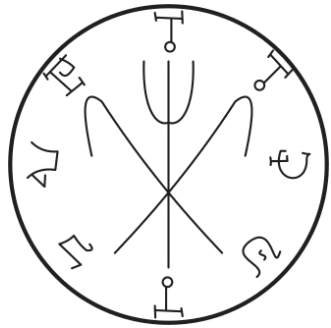
12 The next day, at the hour of Saturn, consecrate the rod with flame.

13 Then Zakubara incense should be prepared, which may have the nature of the Moon or Mercury.

14 Moon incense should always be made on the Day of the Moon, at the hour of the Moon, and consecrated always in the middle of the hour of the Moon of the same day on which you prepared it.

15 Take equal parts of peppermint, frankincense, wormwood, sage, sandalwood, styrax and musk, mix them together and make a powder.

16 This powder shall be kept in a bottle of purple color with a seal on its stopper, which shall be made of silver:

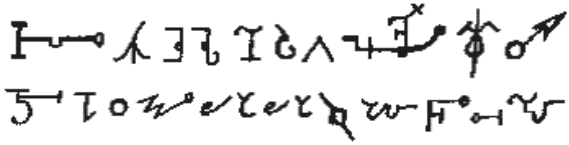


17 If thou wilt prepare the incense of Mercury, on the day and hour of this planet under the waxing moon, thou shalt take equal parts of myrrh, cibetin, styrax, bitter wormwood, asafetida, galbanum and musk, mix them thoroughly and grind them into the finest powder.

18 Consecrate it in the middle of the hour of Mercury of the same day on which you prepared it,

19 Place it in a green glass vessel and seal it with a cork made of alchemical mercury, on which the signs of Mars and Saturn have been previously inscribed:

20 The Lord of the Lord's presence, the Lord of the Lord's presence, the Lord of the Lord's



presence, the Lord of the Lord's presence, the Lord of the Lord's presence, the Lord of the Lord's presence:

21 To the north: *Zijmuorsobet, Naijim, Zawaho!*

22 To the east: *Kehajia, Abavo, Noketonajia!*

23 To the south: *Asajja, Uram, Tefotoson!*

24 To the west: *Zijjaronaifeto, Mugeltor, Mugeltor-Izhe!*

25 Cover the vessel with a flap of black velvet and set aside.

26 On each of the seven nights thou shalt wash the vessel in the moonlight for one hour;

27 keep it hidden under the cloth from the rooster's cry until sunset.

28 When this is accomplished, the incense will be ready for use and will have such power that, used wisely, it has the power to summon the hordes of Jahannam and command them.

29 This incense, used in the preliminary rites, may become more efficacious if it is supplemented with one part of the crushed mummy of Phiraunus.

30 Use both varieties of Zakubara incense in all the rites ancient knowledge, sprinkling them on the warming embers of yew or oak.

31 But when the spirits come near thee, the vapors of them will bewitch and draw them away, binding their powers to thy will.

32 If thou wilt prepare the powder of Ibn Ghazul, take ashes from the grave in which the body has lain for two hundred years or more - three hours.

33 Take powdered amaranth - two parts;

34 one part ground ivy leaf;

35 and one part fine salt.

36 Mix them in an open mortar on the day and hour of Saturn and sanctify them properly.

37 Make over the mixture this sign of Ur, then seal the powder in a lead casket, on which cut out the seal of Kutu.

38 Whenever thou wilt observe the aerial manifestations of spirits, blow on a pinch of this powder in the direction of their appearance, either from the palm of thy hand or from the blade of the dagger of Shub-Niggurath.

39 Do not forget for your good to make the sign of the Elders when they appear, otherwise the tentacles of darkness will entwine your soul.

40 By anointing thy head with the ointment of Kefnes, thou shalt find in a dream the true vision of the times to come.

41 When the moon grows in its bright place, pour into thy clay crucible a fair amount of lotus oil with three and a half *guineas*[13] of powdered mandrake and mix thoroughly with a split twig of wild thorn.

42 When you have done this, recite the following incantation of Yebsu, taken from the scattered lines of the papyrus:

43 *I am the lord of spirits,*

44 *Oridimbai, Sonadir, Episges;*

45 *I am Lusoat, Tsathoggua, begotten of Narix Binui Sfe;*

46 *named Iweboti, Abataba, Itobevi,*

47 *give strength to my charms, O Naxir Opkish Shfeh!*

---

[13] *Gin (blade)* is a Babylonian measure of weight, approximately equal to 8.3 g.

48 *Give strength, O Nodens, whose names are Khons of Thebes, and Nanna, and Neferhotep!*

49 *Give strength, O Nadur!*

50 Add to this potion a pinch of red earth, nine drops of sodium, four drops of incense balm, and one drop of blood from thy right hand.

51 Mix this with the same measure of fat of a goose and place the vessel on the flame.

52 When everything is properly melted and the dark vapors begin to rise, make the sign of the Elders and remove this from the flame.

53 When the ointment cools, put it in a vase of the best alabaster, which you keep in some secret place, only you know, you need it.

54 Before every act of invocation, a fire must be made, which shall burn in the north side of the circle for an hour before the rite begins.

55 Let it be made of a tree of laurel and cypress,

56 and as soon as it burns, you shall pronounce a blessing.

57 If you have not built a circle, then it must be arranged an hour before the spell and may remain there permanently or be erased and drawn anew each time.

58 For small invocations, a circle made of flour or chalk on the floor or dug in the ground is sufficient,

59 But for the great invocations of the Ancients, let the circle be dug in the earth and then filled with a mixture of flour and silver, otherwise thou shalt surely .

60 Building the Circle, the caster of the blessings must create.

61 If you wish to summon the countenances of Nyarlathotep, the spell used for other weapons should suffice.

62 If thou seekest to invoke the Ancient of Days, then mayst thou make a great sanctification, which will be given in the next Surah.

63 The last means, which you will need for small invocations, are parchments, on which you should write down all kinds of incantations and spells, which you will need during the work.

64 Put the inscriptions on the parchments the day before the work is to begin, at the hour when it is to take place for the day to come.

65 It must be written on clean, virgin parchment with ink sanctified by the spell described.

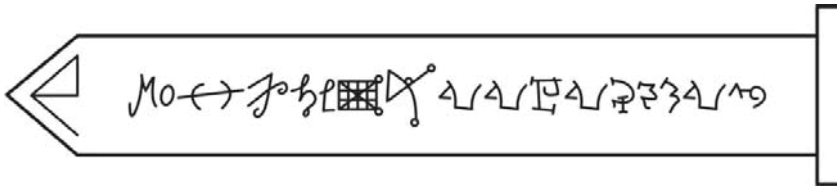
Surah 4. About the sword of Fravashi

1 If a sorcerer wishes to cast a spell on the Ancients, then he must use some additional means.

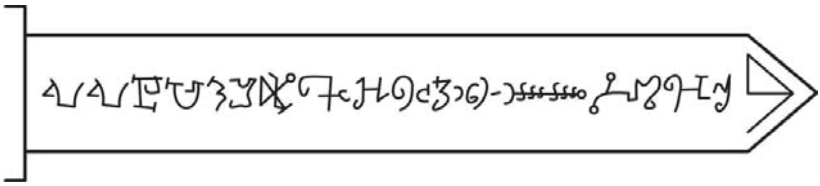
2 The first weapon will be the sword of Fravashi, which, like the dagger of Shub Niggurat, must not be used to harm man or beast.

3 On the day and hour of Mars and under the waxing moon, make a sword of bronze with a hilt of fine ebony.

4 On the day and hour of Mercury, take this sword and carve these signs on one side of the blade:



5 On the other side are these:



6 On the day and hour of Saturn at the waning of the moon, build a fire of laurel and yew boughs and, plunging the blade into the flames, recite five times the following spell:

7 *Karyahajya, Zodkarnesh, I call you imperiously and command you to rise up, O mighty spirits who dwell in the abyss of the great abyss!*

8 *In the terrible and powerful name of Azathoth, I conjure you to appear immediately and give power to this blade, made in accordance with ancient knowledge.*

9 *In the name of Naxir I command you, O Mighty Ones,*

10 *in the name of Narix, I call upon you, O Ancients,*

11 *And by the greatest and most monstrous name of Nadur, which is pronounced Enlil and shakes the mountains, I mightily command you at once, O ye who have come from the abode of Barbelo: come before me!*

12 *Help me!*

13 *Give strength to my charms, that this weapon, which bears the marks of fire, may be so powerful,*

14 *that would strike fear into the hearts of all spirits who disobey my commands,*

15 *and that would help me to draw all sorts of circles, signs and secret seals necessary in the workings of the magical arts.*

16 *In the name of the great and mighty Yog-Sothoth and the invulnerable sign of Ur* (create a sign)*,*

17 *give me strength!*

18 *Give me strength!*

19 *Give me strength!*

20 When the flame becomes blue, consider this a sure sign that the spirits have obeyed your demands; then cool the blade in a mixture of sea water and cock's bile prepared in advance.

21 And the Lord said: "I will make a sacrifice to the spirits which thou hast called, and then let them go to their dwelling with this word:

22 *In the names of Azathoth, Yog-Sothoth and their Messenger Nyarlathotep and by the power of this sign* (make the sign of the Elders)*, I release you.*

23 *Go in peace from this place, and return after I have called you.*

24 Seal the gates of Cuthu's seal.

25 The means that you will need for the spell of the Ancients shall be kept separate from those used in minor invocations,

26 and every one of them shall be wrapped in dark green silk, on which is embroidered the seal of this unity:

27 During one moon, every night at the hour of Mercury, make a prayer before the sword, which shall be kept wrapped.

28 And let your prayer be this:

29 *Samak daram surabel karameka amuranas*

30 *Yog-Sotot Mush'arat-Fortin Ranerug*

Dalerinter marban porafin,
Hericoramonus derogeus
Iratisinger,
Gur-Taa Maulka-Taa,

Gur-Taa Maulka-Taa,
Iratisinger,
Hericoramonus derogeus
Dalerinter marban porafin,
Yog-Sotot Mush'arat-Fortin Ranerug
Samak daram surabel karameka amuranas
Sedhi!
Ichdes!

This is the prayer of great , and may you do it from memory, just as you did the consecration described above.

After one moon, take a sword and at the hour of Mercury make a fire.

Then anoint the sword with Zakubara incense diluted with water.

After this thou shalt draw the sword over the fire at the same height as : that it may not touch the flame, and that it may be fumigated by the smoke.

Then let you pronounce this great consecration:

Samak daram surabel karameka amuranas
Yog-Sotot Mush'arat-Fortin Ranerug
Dalerinter marban porafin,
Hericoramonus derogeus
Iratisinger,
Gur-Taa Maulka-Taa,
I call upon you, O spirits of the starry host,
I call upon you, O Ancients,
I call you from your places or resting places,
that you may appear before
and watched me make my art
In your name, I have made this remedy,
and in your names I dedicate it to you,
by your strength, I pray you,
so that you may endow this instrument
with the power that he is entitled to wield.
Names

65 *Y'ig-Golonaka,*
66 *Ran-Tegota,*
67 *Niogts,*
68 *Nodens,*
69 *KTILLS,*
70 *Nougat,*
71 *Diabaks,*
72 *Balona,*
73 *Ktughee,*
74 *Teffries,*
75 *Hucato-Zigla*
76 *Byatis,*
77 *Amyater,*
78 *Orobly,*
79 *Siegha,*
80 *Ubbo-Satly,*
81 *Lloygora and Tshara,*
82 *Cthulhu,*
83 *Vultuma,*
84 *Nat Hortata*
85 *Ghatanotoa,*
86 *Tsatoggua,*
87 *Shudd-Mell*
88 *Hastur,*
89 *Ran-Ratoga,*
90 *Ichthonh,*
91 *Ytogts,*
92 *Ftaggua,*
93 *Ytaqua,*
94 *Thioph,*
95 *Shub-Niggurath*
96 *Yidras,*
97 *Azatota,*
98 *Abhota,*
99 *Dagon,*
100 *Gozzard,*
101 *Nyarlathotep,*
102 *Zot-Ommoga,*
103 *Yog-Sothotha,*
104 *Uphum Jah,*

105 *Daolot,*
106 *Bokrug,*
107 *Atlach-Nachi*
108 *Lusoat,*
109 *Tulzschy,*
110 *Tshishakona,*
111 *Ubba,*
112 *Hada-Hagla,*
113 *Golgorota,*
114 *Idhya,*
115 *I command you to consecrate this remedy,*
116 *for I created him without ,*
117 *and it cannot be destroyed*
118 *Gur-Taa Maulka-Taa,*
119 *Iratisinger,*
120 *Hericoramonus derogeus*
121 *Dalerinter marban porafin,*
122 *Yog-Sotot Mush'arat-Fortin Ranerug*
123 *Samak daram surabel karameka amuranas*
124 *Sedhi!*
125 *Ichdes!*
126 *By all the names of Mush'arat-Fortin,*
127 *give strength to this remedy,*
128 *give me strength*
129 *Dores serod*
130 The great consecration should also be memorized by heart by the charmer.
131 At the conclusion of the great consecration, place the sword in the fire to consecrate it with the names of the Ancients.
132 When the fire burns out, leave the sword to cool again,
133 Then shalt thou wrap it in his covering, wherein shall it remain until it be required to be used;
134 But remember firmly that no other man shall lay his hand upon the sword, or else its power shall be irretrievably lost.

Surah 5. About the invocation stones and the ring of Nat-Hortat

1 After this you must make stones to be used to mark the circle whenever you invoke the Ancient of Days, for this is their favor.

2 Take twelve stones, and let them be like the size of your fist;
3 But we must take these stones:
4 lapis lazuli, amber, onyx,
5 hematite, agate, obsidian,
6 turquoise, topaz, coral,
7 gagate, rock crystal and jade.
8 Keep these stones wrapped up like a sword, and them hidden.
9 Offer also the prayer of great consecration in the same turn of the moon as for the sword, but do this in the hour of the moon.
10 After one moon, perform a great consecration for each of the stones, having first carved on them the signs of the zodiac.
11 On lapis lazuli cut out the sign which I have shown near the seals of the Ancients, which may be called between the seventh and thirty-fourth degrees.
12 On amber cut out the sign which I have shown beside the seals of the Ancient of Days, which may be called between the thirty-fifth and sixty-second degrees.
13 On the onyx cut out the sign which I have depicted beside the seals of the Ancient of Days, which may be called between the sixty-third and ninetieth degrees.
14 On the hematite cut out the sign I have shown near the seals of the Ancients, which may be called between the ninety-first and one hundred and twenty-fifth degrees.
15 On the agate cut out the sign which I have shown beside the seals of the Ancient of Days, which may be called between the one hundred and twenty-sixth and one hundred and fifty-third degrees.
16 On the obsidian carve the sign which I have shown near the seals of the Ancients, which may be called between the one hundred and fifty-fourth and one hundred and eighty-first degrees.
17 On the turquoise cut out the sign which I have shown beside the seals of the Ancient of Days, which may be called between the one hundred and eighty-second and two hundred and sixteenth degrees.
18 On the topaz carve the sign which I have shown beside the seals of the Ancient of Days, which may be called between the two hundred and seventeenth and two hundred and forty-fourth degrees.
19 On the coral cut out the sign which I have shown beside the seals of the Ancients, which may be called between the two hundred and forty-fifth and two hundred and seventy-second degrees.

20 On the gagate cut out the sign which I have shown beside the seals of the Ancient of Days, which may be called between the two hundred and seventy-third and three hundredth degrees.

21 On the rock crystal cut out the sign I have drawn near the seals of the Ancients, which may be summoned between the three hundred and first and three hundred and thirty-fifth degrees.

22 On the jade cut out the sign I have shown near the seals of the Ancients, which may be called between the three hundred and thirty-sixth and third degrees.

23 After each stone has been consecrated, place it under a separate cover with the seal of unity on it.

24 It is necessary to consecrate them in the order I have indicated above, and to hide them again until it is time to use them.

25 The realms of reverie touch the world of earth in many places, but it is over the mighty watchtowers that the reveries of man are woven into the pattern of eternity.

26 Only in the land of the blind monkeys, where thoughts take shape and the purple Nat-Hortat weaves the threads of truth, can a man walk through the valley of the land of dreams and contemplate in it the web of minds, while remaining fully conscious.

27 Therefore, the last thing you need is a Nat Hortat ring,

28 which allows entry into the dreams of any mortal and grants the sorcerer some protection under the spell of the Ancients.

29 While this defense is not great, it would certainly be unwise to attempt to summon the Ancients without it.

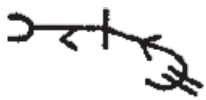
30 If thou wilt enter into the dreams of the sleeper by means of this ring, thou must know the names and seals of the four Yazats, the guardians of the realms of dreams.

31 Of the four Yazats of the gate through which thou shalt pass, each has name of five letters and a sign, in which are contained the secrets of their power.

32 And these names and signs:

33 Nemush:

34 Dhaka:



35 Kabid:

36 Leebu:

37 But this ring shall be made of virgin silver on the day and hour of Jupiter, and shall be kept hidden, wrapped in green silk, on which the seal of unity is stamped.

38 On the day and hour of Saturn following the making of the ring, thou shalt carve these signs on the outer rim of the ring:

39 These are on the inside rim:

40 On the day and hour of Mercury, furnish the ring with an inlay of virgin bronze bearing these signs:

41 For one revolution of the moon give the ring to the elements, wrapping it in silk and reciting before it the prayer of great consecration.

In the dark moon, when the moon makes its circle and the silver becomes black and the bronze becomes green,

write the names and seals of the four Yazats on parchment and perform the great consecration at the hour of Saturn,

And they said: "I will make the ring anointed with a mixture made of styrax, flour, and , and call upon the spirits mentioned in these words:

Nemours, Dacca, Kabid, Leebou!

I call you now by your ancient names.

come to me in my work and see these signs of yours!

Jailishbo ibuzod!

Place the ring on the parchment and cast the spell in a low voice:

Jobush resushyarta nebi,

Risshanus nebi zhijja,

Ven rebusherik ni ardash

Arbash vanzi gerel zimfansi

Ni nebi avenhatakoro,

Vehat, hagat horvush!

Sprinkle the ring twice with juniper juice mixed with wyvern fat,

and ovei incense Zakubara, making the sign of the Elders and saying:

Nemours, Dhaka, Kabid, Leebu,

I bind you with these words:

Adulal! Abujal! Lebussy!

Let me pass unhindered from now on.

through the regions of your kingdom,

and let not the sleep of my eyes be dimmed!

Make the sign of Kish.

Like a sword, let the ring be cast into the wilderness, hardly has the great consecration been completed.

Place the ring and parchment inside a lead casket and air-cure for seven days.

Now, when the ring is made, if you feel that the Drevniye are trying to penetrate the circle, you should kiss the ring and say the word *Abraxas*, for this will strengthen the circle for some time.

But may you not forget that there is no permanent defense against them,

and they'll break through the circle in no time, no matter how much protection you use.

But when it shall be necessary for thee to enter into the dreaming mind of another, in the hours of the night put a ring on the second finger of thy shuja,

71 turn to the west, and, pressing the paste to thy forehead, recite the four names of the parchment,

72 and thou shalt at once pass between the watchtowers and enter into the realms of dreams.

73 Speak the name of the dreamer, and your minds will be one until Nat-Hortat removes his spell.

74 The secrets and desires of every man and woman will be revealed to you through the images of their dreams.

75 However, only those who sleep in the hours of the night will be subject to the power of the ring, for the radiance of the sun utterly destroys these properties, and the key will be lost.

76 The spirits will not answer the second call.

Surah 6. About the altar of Yog-Sotot

1 In the days of the Ancients, place the stone block in the midst of three stones representing the regions of Sin - Si'n, Si'ra, and S'alk[14] - which had previously been placed on a hilltop overlooking the deep waters.

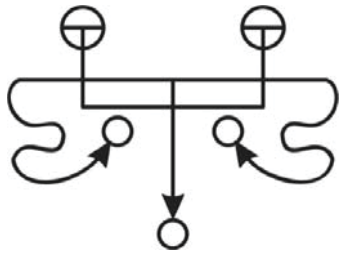
2 The trapezoidal shape is the best for the altar, but any convenient shape is also suitable.

3 Let the altar of sacrifice be placed in the front of the temple facing north.

4 Let it be painted or draped in black,

5 And let the great seal of Yog-Sothoth be inscribed in white or silver thereon, or a banner, plate, or pantacle with it:

[14] *(Juggotsk.).*
Past, present, future.



6 The color black is the original emptiness and state of nothingness.
7 Se is the possibility of the unperceived.
8 Behold, there is nothing or Nothing.
9 The left region, the attic of Si'n, is existence and being: the void knows itself.
10 Se is the substance primordial to being and consciousness.
11 Behold, the possibility is imaginable.
12 Of the states of time she represents the past.
13 The lower , the attic of Sí'r, is birth and appearance; being, becoming power.
14 Se is the beginning of separation and identity.
15 This is consciousness or active existence;
16 the source of all action.
17 The emptiness, now cognizant of itself, creates a space different from it, so that separation may be accomplished;
18 set apart from the whole to be.
19 Of the states of time she represents the present.
20 The right region, the altar of S'alk, is the relation generated by the division and subsequent interaction of the divided, through which it becomes cognized and known.
21 This is self-knowledge, which follows separation.
22 Behold the possibility of manifestation.
23 Of the states of time she represents the coming.
24 The great median region, the Yog-Sototh's chertog, is the point where the worlds in the Yog-Sototh meet.
25 Se is a newly manifested being on a different level, which is a new region of Si'n, which eventually manifests itself again and again, like new levels erected on the former ones.
26 Yog-Sotot is the basis of unity through being, which reveals and continuously manifests itself again and again.

27 This is the power of initiation that unites the worlds and gives them .

28 In each of the three outer regions of S'n, S'ra and S'alk of this seal let there be a candle or lamp of gray,

29 whereas in the middle region of Yog-Sotota let there be a thick black candle or a lamp.

30 Black is the possibility of the unrevealed - the void that gives birth to everything;

31 gray is the balance of possibilities, which may or may not manifest themselves, but are always present.

32 The middle lamp can also be used to represent black flames,

33 For Yog-Sothoth is the key and the gateway to the powers of initiation, which are hidden in the heart of our essences.

34 To the left of the seal, place an image or images of death and sacrifice, such as the skull or dagger of Shub-Niggurath.

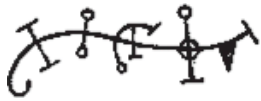
35 To the right of the seal let there be a brazier of coals.

36 Underneath the seal may be a staff of power.

Surah 7. About the vessel of Balon

1 Make a vessel in the form of a copper head.

2 Above the eyebrows, carve a seal:



3 under the right eye:

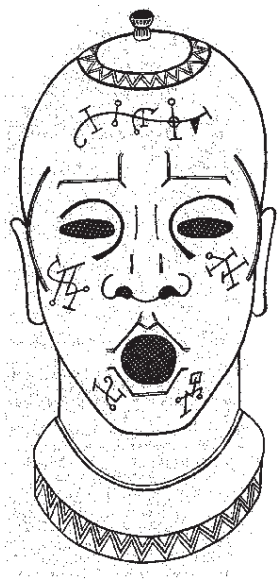
4 under my left eye:

5 under the mouth on the right:

6 and to the left:

7 Place the vessel on the stone with the carved seal of the great Balon.

8 Then shall thou make the eyes of the vessel obsidian.



9 Place in the skull some powder of Ibn Ghazul, metals of wandering stars and jauhar.

10 When the moon grows old, take the vessel wrapped in black to a certain high place, within the boundaries of which there are no men, and turn your face to the north.

Uncover the head and incense Zakubara before her.

Call then the five servants of Balon by His name:

Vedal, Nakuza, Ibruz, Denak, Enibruz!

I call upon you now in the name of your Lord, the great Balon!

Behold your signs and look with gratitude upon this image,

for this vessel awaits you in silence.

I call upon you in these words:

Kadesh Jhulmu

Rigus emig orreshus.

Dizzag, orreshus,

Orreshus dizzag, -

and by the power of His signs that I have set before you.

I command you to enter into this vessel and eat of the jauhar which you have driven!

The spirits will appear before the image in the form of red vapor, and the jauhar will inflame their passion within the skull, and they will enter through the mouth of the vessel.

When they are inside, make the sign of Kutu and cover their mouths red clay, which thou shalt have prepared before, saying:

Wolek demash, urish!

You shall not pass through this clay.

The word is spoken, the sign is given, and as long as I desire it, you shall be confined within this vessel, which I have made with my skill,

and may you give faithful answers to my questions when I need you.

For Balon your Lord has set you apart from the hosts that serve him, that you may be obedient to my will for my worship and proper sacrifice.

Cover the image with black cloth.

When thou wilt know anything hidden from thee in the world of men or in the realm of elemental spirits, uncover the head, stand with the face toward the north, ask what thou wilt know, and turn to this image with the words:

I made you with my art,

I gave you life,

Now answer me in truth!

Make the sign of Ur and incense.

The seals of the vessel may not be broken forever, for the spirits, when released, will try to destroy you.

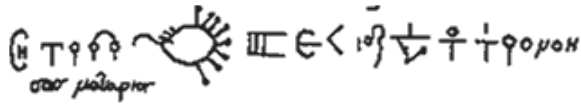
Surah 8. About the mirror of visions

1 In order to behold a host of summoned spirits (if no visible invocation has been made) or to communicate with the souls of the dead, you must prepare a vessel in which their images will be caught.

2 I was taught the use of this miraculous mirror by the priests of the valley of Pnakot, where the great night follows the great day and seven caves lead to the depths of the earth.

3 Take an alchemical retort made of quartz glass and set it aside.

4 On the day and hour of the moon, when it is in its growth and when the sun is in Scorpio, write on fresh parchment the secret writing of Cancer, composed by Zosimus the alchemist, and wreathe it with musk.



5 In a large mortar, mix together the medicinal beeberry, posten- nica, mountain umbellifer, elderberry, oregano of Crete - each in equal measure;

6 The following substances are used: citvarnum root, calganum, goat's-foot, ammoniac, opopanax, bone ash, camel hay, ebony nubian, bolus armenianus, mithridium and mustard - one third part each.

7 And the pelican of alchemy or the alembic of the closed.

8 Add evaporated sea water to quadruple the mixture.

9 Cover with parchment and let ferment in the air for fifteen days.

10 Extract the base, and fill the retort before mentioned with the potion, and add the ironstone magnetic.

11 Seal the vessel with red wax and set it on a copper tripod.

12 Make the sign of Hurrah and utter the nine words of power:

13 *Zaryatnatmih, Jannah, Etitnamush,*

14 *Hajrash, Fabelleron, Fabenronti,*

15 *Barzakh, Tabarzul, Nisa!*

16 At sunset of the ninth day incense sweet incense under the vessel and recite the words of power in order, one for each day.

17 The vision of the spirits shall be manifested in the depths of the mirror when you call them by your art,

18 and the souls of the dead must give the right answer according to their nature.

Surah 9. About the enchanted glass

1 Get the best glass, black on one side, silvered like a mirror, or make a mirror of beryl or obsidian.
2 Inscribe on it with silver these words: *Yamshemal Umar at-Tawil Shaddai Nyarlathotep*.
3 This glass will help you to look into and between worlds.
4 Enchant him with these words:
5 *Khevar! Y'ah!*
6 *Umar al-Tawil!*
7 *Nyar!*
8 *You're alone in front of everyone*
9 *You're all in!*
10 *You were before,*
11 *you'll be after!*
12 *Y'ah! Y'ah!*
13 *I call upon you, Umar al-Tawil,*
14 *the prophet of all that is, all that was, all that will be!*
15 *Come from between !*
16 *Come from worlds between !*
17 *Ta! Gheram at-Ul'khallar!*
18 *Nyar! Nyar! Nyarlathotep!*
19 *Kk'khrran!*
20 *Give Thy eye to this glass,*
21 *O great Umar al-Tawil!*
22 *N'hullar temar theamr ghannah!*

Surah 10. About the great key

1 To reach the lands of Zin, may a great key be made of silver, the metal of the moon.
2 If the key be made of other raw materials, the consequences will be quite different; for who will forget the terrible fate of the one who used the golden key?
3 Let it shine like the moon in the darkness of Zin and aid in thy defense, for the Ghastas fear the light as much as they fear the mark of the Elders.

4 Let the charmer lie down in a place of comfort, having thrown off his garments, and let him smoke the proper incense.

5 Let him lie down and relax, so that his body may become heavy and mind clear.

6 Let him see the darkness.

7 In the darkness let him visualize the image of the great key, keeping this image in his memory.

8 Let the sign of the Elders be depicted on the head of the key, to which the evil creatures fear, and the greatest fear is the ghastas of Zin,

9 For in their darkness they wait and reflect on times past, when the Chaos of the Ancients was the supreme power.

10 They look at Y'ig-Golonak Nagarupa, their gloomy lord, and remember those primitive times,

11 and remember then the sign of the Elders, the great guardian sign, by which the crypts of Zin are sealed.

12 If the Ghasts appear before , thou shalt show them the sign of the Elders, and they will remember and turn away.

13 The crossing of the key is the image of the manifestation of the four elements.

14 In wandering through Zin, between the worlds of dreams and visions, may you become the fifth element,

15 and therefore let you keep the sense of the other elements within you to maintain the balance that would otherwise jeopardize your mind.

16 But the beard of the key shall be made so that it may fit the gate that is in the land of Zin.

17 Then thou shalt see the ray of the moon casting its light upon the key, and gradually turning it into silver.

18 Now when the key is made, may you open the gate that will lead you to Zin.

19 To understand the gate, you must understand the nature of Zin.

20 Zin lies in dreamland, beneath an ancient and nameless city, inhabited by terrible giants who remember the time of the Ancients but do not remember the mark of the Elders.

21 The gates that are in the city and lead to Zin have long been locked and cannot be opened, though it is not known who did it.

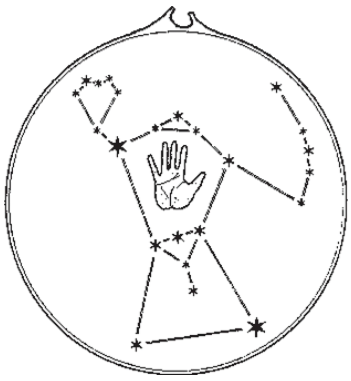
22 Therefore it is impossible to enter Zin through the land of dreams;
23 and even if it were possible to do this, it would be very dangerous, for the beasts of the city without a name know no compassion.
24 The gate one of the paths to dreamland,
25 The other way is that of the seven hundred steps to the gates of the deepest sleep.
26 The nature of this gate is incorporeal, but it shall be large enough for man to pass through it.
27 Let the key be placed in the hole and held in this position until the gate is opened.
28 Then pass through them.
29 When thou passest through and art before the next gate, take the key again, and clear thy way as I have told thee, and pass through it again.
30 The number of gates to be passed through is unknown,
31 But you must continue on your way until the darknessZin appears, which may appear beyond the second gate, or even beyond the eighth.
32 So may you pass through all these gates.
33 In order to leave Zin and shut the gate, it is important to remember what I told you before.
34 In thy half-dream many gates are open from Zin, through which terrible things may appear.
35 May you take the key again, and may you let the color of the key flow out and shine with more and more power until it outshines all other colors.
36 Then the radiance will disappear, and thou mayest return to the world of thy being.
37 If thou perceive that some of the inhabitants of Zin may have passed through the gates of dreams, drive them away without the slightest hesitation by all means at thy disposal.

Surah 11. About the Nodens' amulet

1 The shield of the Lord of Nodens is a protective shield against the devas who appear in the night; the offspring of the jinn who fall upon the race of Adam.
2 Whoever wears this sign on his breast will stop the armies of darkness until the ravagers return to the earth.
3 When the moon is in its growth and Orion rises in the east, take a plate of purest silver and carve on it the image of a serpent-not a gopher, which keeps the gate of fire.

4 From the mouth of the serpent shall come the threefold word of power, which no man shall utter or know, except in the utmost rites:

5 On the back of the amulet carved the constellation of Orion and the image of the right hand inside:



6 In the night, when the stars are burning in the heavens and the sun is in the sign of Capricorn, turn to the east and raise the amulet, saying:

7 *Great Nodens the Silverhanded, I call upon you now!*

8 *Behold the sign of Thy mighty power!*

9 *Open the flaming gates of Thy dwelling place and give life*

10 *in this token made by my art.*

11 *Behold the name which shall not be spoken,*

12 *coming out of the mouth of Thy servant.*

13 *Behold the outline of Thy secret place among the stars!*

14 *I salute Thee, O Nodens!*

15 *Stretch forth Thy hand and empower my work,*

16 *that the Elders may help me in my time of need.*

17 *In these names I invoke Thy power:*

18 *Babadur, Shujja, Gibbor, Murzim,*
19 *Bezan, Claria, Gabbara, Jabbar!*
20 Make the sign of the Elders.
21 Bow deeply to all the countries of the world, beginning and ending with the stockade.
22 Wrap the amulet in sweet myrrh resin, wrap it in a flap of black silk and put it aside until you need to use it.

Surah 12. About the bell of invocation

1 May the summoning bell be with you,
2 and may it be kept wrapped in black silk until time comes to ring it,
3 and let it be used no other way.
4 If thou wilt sanctify it, take this bell and the rod of rice, and say:
5 *Knnnnn'hi 'a a!*
6 *Spirits of the stars, remember!*
7 *Emiater, Ikhtonh tehuti mentata!*
8 *The foundations of the heavens shudder*
9 *at the call of forbidden names*
10 *Cthulhu,*
11 *Hastura*
12 *Amyater,*
13 *Shub-Niggurath,*
14 *Azatota.*
15 *Everything is silence,*
16 *how space is the language of bells.*
17 *My brethren are waiting on the other side.*
18 *Har-tar! Y'ah! Our numbers are mighty*
19 *in time, which is not time,*
20 *in space, which is not space!*
21 *Y'ah! Y'ah! Y'ah! Cthulhu!*

Sura 13. On the honey of spaces

1 Grind in your mortar a quarter-mina[15] of morning glory creeper seeds.

[15] *Mina (manu*) is an ancient (of Sumerian origin) measure of mass. An archaic mina is equal to 600 g. Thus, a quarter of a mine is 150 g.

2 Dilute the juice of the seeds in 1/100 jug[16] of petroleum ether and leave for two days.
3 Strain the solution through a thick sieve.
4 Get rid of the liquid and let the seed porridge dry.
5 Soak the gruel in 1/30 congia[17] of wood alcohol and leave it for at least two days.
6 Strain the solution again, but retain the liquid and label it with the letter Alif.
7 Re-soak the mush with 1/30 congia of wood alcohol and leave it for at least three days.
8 Strain the solution again, but discard the pulp, and label the liquid with the letter Beth.
9 Add the Beth liquid to the Alif solution, pour this into the tray and allow to evaporate.
10 When it evaporates, it leaves a golden-yellow resin, which must be scraped off and kept as you wish.
11 Absorb 1/20th of a mina of this honey to reach Na-Koja-Abad.

Surah 14. About the Seal of Nugh

1 Make a seal on new, clean parchment with black ink.
2 You can make it as small or as big as like.
3 Keep it in a safe place until you are ready to use it, and let no stranger's eyes fall upon it, either before or after its use.
4 It's for your eyes alone.
5 Choose a quiet time and place where no one will disturb you during your ritual.
6 The best time is about three hours after midnight, when external and internal disturbances are weaker than at other times.
7 Place the seal on the altar before you.
8 Light two white candles and place them on either side of the seal.
9 If you wish, burn incense.
10 Pine, or sandalwood, or cedar will be the best among them.
11 Let this be done by the light of the moon, but it is not necessary in extreme cases.

[16] It means a *jug (urn*), an ancient measure of the volume of liquids, equal to 13.1 liters. A jug is also called a congium, a measure of volume equal to 3.28 liters, but a separate word is used for it in the following ayats. 1/100 kurshin = 0.131 liters.
[17] A *congium (jug) was* an ancient measure of volume equal to 3.28 liters. 1/30 congium= 0.109(3) liters.

12 Any night may be chosen for this purpose.

13 When everything is placed, sit in stillness for a few minutes and think about what you wish to accomplish.

14 The seal that you have created, so that it may be the only thing you can see, and take three deep breaths, slowly, in a measured manner.

15 Concentrate on your aspiration at the same moment, visualizing it as an image before your eyes, if you can.

16 Imagine yourself near this image: sitting on the gold, or with your beloved in your arms, or surrounded by the protective circle.

17 Then lift up eyes leisurely upon the sorrow, without lifting up thy head, and say slowly and distinctly:

18 *By the spirit of the earth, I conjure it!*

19 *By the spirit of heaven, I it!*

20 *By the spirit of the god of the earth, I conjure it!*

21 *By the spirit of the God of Heaven, I conjure it!*

22 *Hear me, O* (one of the fifty names of Nougat which thou callest)*, for I appeal to thee by the power of the* word (the word of the spirit which thou callest)*!*

23 *Hear me, O* (name)*, for I call to you by the power of the* word (word)*!*

24 *Hear me, O (name), for I conjure you by the power of the* word (word)*!*

25 *Come, O* (name)*, and show yourself in the temple of my body, which I have kept and preserved for my dark ruler!*

26 *Come, O* (name)*, and answer my urgent plea, for I have passed the gates of the abyss and have become like a jinn!*

27 *Show yourself, O* (name)*, and show yourself!*

28 *Grant me Thy power, O* (name)*!*

29 *Grant me Thy wisdom, O* (name)*!*

30 *Endow me with your blessing, O* (name)*!*

31 *Grant me Thy protection, O* (name)*!*

32 *Show yourself, O* (name)*, and show yourself!*

33 *By the spirit of the earth, I conjure it!*

34 *By the spirit of heaven I conjure it!"*

35 Then lower thy eyes slowly upon the seal before thee, and gaze intently upon the image, visualizing clearly the image of the attainment of what thou desirest.

36 Pay no attention to all the mysterious and outlandish feelings that may visit you here.

37 They are peculiar to this rite, and therefore there is no cause for alarm.

38 The main thing, however, is not to interrupt your focus on your goal,

39 And therefore we must not heed the strange sounds or sensations that may accompany any of these calls.

40 They are but feeble attempts of the disembodied devas to thwart thy rite.

41 They are not worthy of your attention.

42 When a few moments have elapsed and you feel that your concentration is weakening, drink from the cup and complete the rite with the following prayer:

43 *By the spirit of the god of the earth, I conjure it!*

44 *By the spirit of the God of Heaven, I conjure it!*

45 *By the spirit of the earth, I conjure it!*

46 *By the spirit of heaven, I it!*

47 Then, if you been sitting, stand up and walk a few steps around the temple, looking at what is in it and touching some of the objects in it.

48 It is necessary, first, to strengthen your subtle body, if the previous rite has made it too sensitive to fluctuations that make it weak and vulnerable;

49 and, secondly, to divert the conscious mind from the unconscious work of this rite.

50 Now return to the altar on which the seal is set.

51 Take the seal upon which thou didst work, and cover it, or turn it face downward, or put it away where no man can see it.

52 The seal is infused with subtle powers and can no longer be used for any other purpose than that for which it was consecrated during the rite.

53 The same seal must not be used twice for other purposes,

54 but you may use it twice for the same purpose, if you wish to repeat your rite the next night.

55 It is better not to repeat this more than three nights in a row, and the reasons are too complicated to be explained here.

56 Extinguish the candles and place them where you can easily find them for the next rite.

57 They may be reused for any ritual, but they should not be used for the ordinary lighting of room.

58 If they are used in the spells of this Book, they may not be used for any other purpose than the other rites of this Book.

59 Do not use these candles for rites of another faith or for any secular need.

60 The rituals are to be performed with all diligence, and the means which you use in the rituals are to be handled as a carpenter handles his axe or chisel,

61 or a merchant with his measure,

62 or a mullah with the holy Koran.

63 For by using these rites thou art thyself a mullah or a priest,

64 For in performing the ordinances of these rites and the like, thou hast joined thyself by consecration to the covenant made before the beginning of time.

65 It will be very valuable to write down every rite and deed that you perform, so that you can easily evaluate the consequences of the use of any spell or rite.

66 These records will help to measure how often some of the clips work,

67 and they may refresh your memory in future as a record of all the progress you have made with this Book.

68 At first thou mayst attribute the successful works of these charms to coincidence or to the will of Allah.

69 But later, when time has passed and more and more of your charms will lead to extraordinary success, you can return and review your records,

70 to see that it was wrong to judge this as a coincidence, and to believe in the power of witchcraft forever.

71 I'll end here now.

72 The defense is weakening.

73 The time is near.

74 See you soon...

The Book of Gates

Surah 1. On Entry and Passage

1 This book is about entering the seven heavens above the earth.

2 These heavens were known to the Chaldeans and to the ancient peoples, who preceded them in the midst of the lost temples of Ur.

3 This is the Book of the color of the wandering stars and the complex interactions of their rays in the air of this world, which is between the fiery heavens and the watery abyss.

4 Each of the stars has its own color, different from the color of other stars, but these colors are subtle and hardly distinguishable.

5 They are neither eternal nor unchanging, but they pale or become saturated from summer to summer.

6 Every stargazer knows that Mars is red, but it is not always red in the same way,

7 for sometimes it is like a ruby, but at other times it is as pale as blood and milk.

8 In the same way the stars are different, if even these changes are not easy to see.

9 The stargazers do not know the cause of this, but the Mukarribs believe that the great change in the heavens which caused Cthulhu to seek refuge in his home in R'lyeh was the result of a cloud of mist or dust sent by the Elders high above the region of fire.

10 The rays of the stars passing through this veil of dust were colored like the color of the sun, turning scarlet, or blue, or green, as they passed through the precious stone, and the gate was shut.

11 The Ancients do not dwell in this world in their forbidden bodies, but in flesh created by the power of souls thrown across the gulf between the stars by their will.

12 The gates of the universe, through which their minds passed, were opened by the shades of the stars,

13 and when the veil of dust covered the heavens and the colors became unclean, this gate was shut in part.

14 But know that the full power of the seven Amesha who rule the heavens and their lesser brothers and sisters has not been able to awaken and appear over the firmament in its entirety.

15 But know that a priest can pass through this heaven, which borders on the wastelands of Zapredelia.

16 But know that when he passes through the seas of heaven in this way, he must leave behind him the Fravashi, his guardian,

17 who will keep his body and belongings safe, lest he should be killed unexpectedly, and be lost in eternity in the dark spaces between the stars, or be devoured by the angry ifrites who dwell in Forbidden.

18 But know that you must pass through the steps of the ladder of lights, each at its own time and in its own way,

19 and that thou shalt enter through the gate in the right way, as it is written in the covenant;

20 or you will be among the lost.

21 But know that you must purify yourself for one moon order to ascend to the first stage,

22 of one moon between the first and second stage,

23 and between the second and third in the same way, and then in the same way.

24 Thou shalt abstain from the shedding of thy seed by any for the whole of the term,

25 But thou mayest worship in the temple of Shub-Niggurat, if thou wilt not lose thy jauhar.

26 The rays of the stars penetrate through the air both night and day, but they cannot penetrate deep into the firmament or under the waters of the sea.

27 In the deep places of the earth the Ancients have hidden their weakened bodies, or have gone away through the gates into the Beyond,

28 to wait for the dust to clear and the stars to shine their pure rays again.

29 Only Nyarlathotep, the Crawling Chaos, does not fear the poison of the stars and walks among us under the moon.

30 And this is the great mystery.

31 This is the Book of the invocation of Fravashi, the guardian, and of the rites of passage through the gates of those whose names are forgotten among men.

32 Praise be to Allah and Al-Lat!

33 May you call upon your god in the light of the dawn, and upon your goddess in the light of the twilight, on every day of your purification.

34 Thou shalt call the Fravashi, and thou shalt point out to Him His obligations, telling Him the time and place,

35 That He may thereby minister unto thee, and protect thee with a flaming sword on every side.

36 Let your vestments for the passage be graceful, clean and , but appropriate to each of the steps.

37 And let the seal of the step on which thou art ascending be with thee, which is the seal of the star to which it belongs.

38 Thou shalt set up the altar of Yog-Sothoth facing northward, placing thereon idols of thy gods or other suitable images, a sacrificial bowl and a brazier.

39 Upon the earth let the gates of thy passage be marked.

40 And it is good if the heavens are open above your eyes.

41 But if the roof be over thy head, let it be free from all excess.

42 Even the lamps shall not be set over thee, except at the rites of invocation, of which I shall tell afterward (if the Ancients give me time!).

43 Let the only sources of light be the four lamps on the earth, at each of the four gates of the earth:

44 one light from the north;

45 one light from the east;

46 one light fixture from the south;

47 and one light from the west;

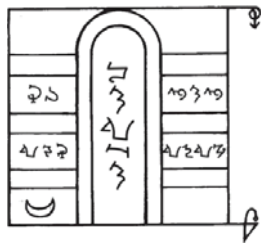
48 and the four lamps on the altar, which are the lampstand of S'n, the lampstand of S'ra, the lampstand of S'alk, and the lampstand of Yog-Sothoth.

49 The oil in them shall be pure, odorless, or fragrant.

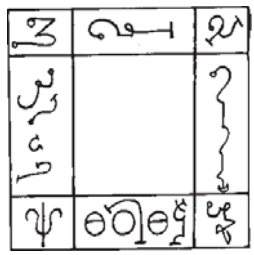
50 Let the incense in the brazier also be fragrant, or especially akin to the star on which thou art ascending, according to the customs of thy land.

51 The seven gates are as follows.

52 The first gate is the gate of Nodens, who was named guardian of the halls of Si'n, Si'ra and S'alk, and viceroy of Yog-Sothoth in the midst of Amesha:

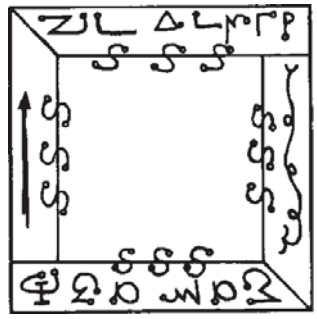


53 The second is the gate of Nyarlathotep:

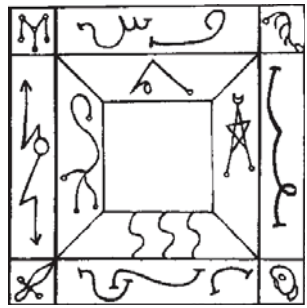


54 The third is the gate of Shub-Niggurat, called Ishtar:

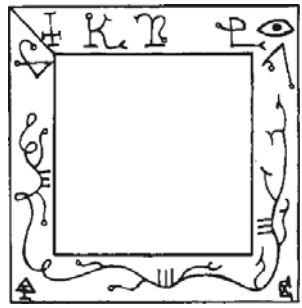
55 The fourth is the gate of Diabaki, named by Utu and Shamash:



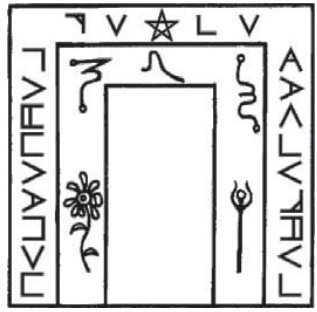
56 The fifth is the gate of Ktugkha:



57 The sixth is the gate of Lord Nougat:



58 The seventh is the gate of Y'ig-Golonak, called Adar:



59 The gates between the heavens can be opened, but only partially, for the passage of small entities.

60 The Ancients use them with great difficulty,

61 but only in its times and seasons, for poison of the stars is not constant, but increases and decreases.

62 And at other times he is so diminished that he almost disappears,

63 and then the Ancients feel the power flowing into their members, created for their souls in this world.

64 Alas, the stars do not remain pure for long, but invariably return to their clouded state, forcing the Ancients to .

65 They foretell a time when the dust will come out of the upper layers of the world, and the protection granted by the Elders to the Adam family will rise.

66 Then the Ancients will reign over this world as they do in other worlds, but only the Great Ancients know this hour.

Surah 2. Invocation of the powers of the Elders

1 May the rite of passage be performed according to the instructions given here.

2 First, you must purify yourself during one revolution of the moon.

3 In this season thou shalt not eat meat during the seven days preceding the last day of the moon,

4 and during the three days preceding the last day of the moon, let you consume nothing but sweetened water.

5 In the latter may thou, besides thy god at dawn and thy goddess at sunset, call upon the three great Elders, Naxir, Nadur, Narix, by their due invocations.

6 And the number of Naxir is sixty, the most perfect number, for She is the mother of the heavens.

7 Call upon Her with these words:

8 *Queen of the elders, Naxir, the most glorious!*

9 *To you, Emiather, victorious and ruler of the heavens,*

10 *I will praise you!*

11 *To Thee, the fertility of firmament, I sing psalms!*

12 *Mother of the Elders,*

13 *clothe me with their favor!*

14 *Cover me with the starry crown of Thy heaven.*

15 *and put Thy mighty hoop upon my head!*

16 *Grant me power in the world, so that no evil genie,*

17 *no spell or sorcery has overcome me!*

18 *Let foreign gods be defeated by your power,*

19 *may the jinn and their companions be cast out,*

20 *may the offspring of the jinn be banished*

21 *and evil spells!*

22 *May the impurities and charms of the be cast out!*

I am building a new kingdom out of a sick body;
may the waters of the living rivers nourish him!
I turn the groanings of the smooth ones into riches;
may the waters of the living rivers nourish him!
I sow love and give birth to babies,
may the waters of the living rivers nourish them!
In the name of Naxir the great,
I call upon her firstborn sons!
Come, ye inhabitants of the land of the genie,
Come, O Amesha, and confirm my decision!
And the number of Nadur is fifty, and He is the father of the wind; call Him with these words:
Giant and Lord that is great in the universe!
The Ahuras, the gods of the earth, bow down before You,
Amesha the great ones come to You for counsel!
Father Nadur, Thy rule in the world is perfect!
Lord of the expanse,
you!
Let the winds carry my stormy words
to Thy sacred shrine,
where the rites are pure,
like the vastness of the earth, boundless,
where secret powers are gathered, unseen!
Hear this: the heavens are stained,
desecrated the grand duchy
the vanity of the infidels, their words are blasphemous!
Dispose of your secret powers,
O You, Lord Nadur, the mighty cliff!
If Thy eye is lifted up, the mountains will be shaken.
Shine Your light and the stones will fall.
on the head of one who has not sacrificed to You,
on the head of one whose speeches are empty,
on the head of the one who wishes me ill!
Yeah, I recognize the battered look,
may I recognize him and blow his name to the wind!
The wind will carry his name,
the wind will carry him to the rainbow halls of Nadur!
These halls, like the sea, are boundless,
these halls are adorned with stars!
Hasten the judgment of Lord Nadur, the greatest over the jinn!

What He has awarded to man is inviolable forever!

And the number Narix is forty, the most beautiful number,

and She is mother to us, all those who have trodden these forgotten paths and wandered in the unknown lands, in the wastelands, in the horrible wonders of Zapredelia.

Call Her with these words:

The leader of all ifrites,

whose temple rests on the waters of Ubbo-Satla,

the great Narix!

Thy magic is perfect in the heavens and in the firmament,

Your word is holy!

Mother of men, creator of abundance,

may my share be joyful!

Narix, the passion maker,

May my share be adorned with love!

Narix, Mistress of the Elders,

May my share be devoid of envy!

In Thy halls Thou dost execute just judgment,

Naxir's daughter, with Nadur, who makes the fates,

I beseech Thee to fulfill what I ask of Thee!

I invoke You in the name of Mother Naxir,

whose name is sacred!

Secondly, on the night of the passage, which shall be the thirteenth night of the moon, beginning on the thirteenth night preceding, thou shalt reach the gate in reverence and honor.

Thy temple is cleansed.

Thou shalt kindle the flame and speak it, calling upon the god of fire and pouring incense.

May you make offerings to the deities on the altar.

Thirdly, thou shalt light four lamps from a burning fire, reciting the proper invocation of each of these watchtowers in the proper place, calling upon the star required.

Fourthly, thou shalt recite the invocation of Fravashi, thrusting the sword into the ground in his place and not touching it until the proper time has come to send back Fravashi.

Fifthly, thou shalt take the seal of the star in thy right hand, and whisper softly over it this name.

Sixthly, thou shalt recite the incantation of the goer, loudly and with a clear eye, going round the gate in a circle, beginning from the north and moving to the east, then to the south and to the west, as many times as the number corresponds to this star.

90 Seventh, thou shalt return to the middle of the gate, before thy altar,

91 Then thou shalt fall down, looking neither to the right nor to the left, no matter what moves there, for such actions will attract the hosts of wandering devas and ghosts of the night to the gate,

92 But contemplating the space above the altar, where thou shalt see the gates soon opening before thee, and the Yazat of peace greeting thee with a clear voice, and giving thee a name which thou shalt remember,

93 For this is the name of thy passage through the gate, which thou shalt use whenever thou passest through it.

94 Then the same Yazat shall meet thee, and if thou knowest not this name, he shall forbid thee to enter, and shall cast thee down to the earth immediately.

Surah 3. Rite of passage

1 When the first gate is passed and the name is received, may you fall to the ground again in the midst of your temple.

2 All that roamed the earth at thy gates is gone.

3 But recite thy thanksgiving to the Ahurams on thy altar, strike the sword to remove the Fravashi, and recite the incantation of Shub Niggurat from the Book of the Land of Magan:

4 *The queen is beautiful,*

5 *Ancient mistress,*

6 *The mistress of all harlots of Hurrah,*

7 *shining in the sky,*

8 *Elder sweethearts,*

9 *She was suspended, and the blood of a thousand wounds flowed out of Her.*

10 *Yidra shrieked,*

11 *smelling Her presence.*

12 *Gibil, armed with fire,*

13 *beam of fire*

14 *looked at the queen of corpses.*

15 *Ktugkha, armed with flames,*

16 *beam of flame*

17 *looked at the queen of the graves.*

18 *And Yidra, the great one in Jahannam, turned away.*

19 *Shub-Niggurath's corpse*

20 *sixty times they sprinkled*

21 *by the living water of Narix.*

Shub-Niggurath's corpse
sixty times they sprinkled
the life-giving food of Narix.
A corpse hanging from a pole,
they channeled the spirit of life.
And Shub-Niggurath was resurrected!
The black waters trembled and splashed.
Azathoth shouted at the throne!
Cthulhu has risen from his slumber!
Lusoat has escaped from the palace of death!
Yog-Sothoth trembled in fear and hatred!
The ifrites have fallen from their thrones!
The fiery eye on the throne has ascended!
Yidra growled and summoned Nat-Hortat.
The sorcerer Nat-Hortat called upon Ona, but not for persecution, but for protection.
Shub-Niggurath rose from the underworld.
With winged elemental spirits She fled through the gates of nothingness,
and, indeed, the dead fled before Her!
All the devas will go out through this, and thou mayest leave the gate and out the flame.
Thou canst not call upon Nodens until thou hast passed through the gates of Nodens.
Thou canst not call upon Nyarlathotep until thou hast passed his gates.
It's the same with the other gates.
But if thou cross the threshold of the first gate, thou wilt lose the protection of the Elders, for by this the enchanter breaks his covenant with them.
Therefore he who dares to do this must understand that he must go on until the end, until the seventh gate is passed,
For the pleasures of the lower heavens will inevitably be followed by attacks from Zapredelia, from the world of Chaos, against which you will have no defense.
The only defense possible is against the Ancients.
Truly, only a possessed man, as they call me, can hope to prevail over those who dwell in the vastness of Outland,
For their power is unknown, and the number of their hordes innumerable, and every day they show more horrors than the mind of man can imagine, and the contemplation of them cannot be endured.
There was a time when the gates to the Beyond had been open for far too long,

51 and I beheld this crushing horror, of which I cannot speak, and the record of which can only be embarrassing.

52 The ancient one, who had penetrated into the inner world, was driven out through the gates by a sorcerer of great power, but only at the cost of many villages and herds of the great island.

53 Many lambs were put to an unholy death and many were devoured, many Bedouins fell into madness;

54 for the mind recognizes the visible, but the appearance of the Ancients is a mockery of the common senses of man, for they come from a world that is not straight but curved,

55 and their being is a vicious and painful image for the eyes and mind, which makes the soul tremble and makes it want to fly out of the body.

56 And so the terrible ghosts of the night take possession of the body and dwell in it, until the priest drives them out, so that they flee away, and the ordinary soul returns to its former abode.

57 And there are ghouls, terrible jackal-headed creatures, who are messengers of the torturing gods, and who gnaw the bones of men, and of whom I know.

58 And there are many others, of whom no mention should be made in these pages, but only to warn the priest, lest he should hope to fight the Ancients of Zapredelia, until he has gained dominion over the powers that dwell in this world.

59 Only when Y'ig-Golonak has been reached can the priest consider himself master over the worlds of heaven, able to resist the Ancients.

60 And when death itself shines before his eyes, the priest can call the inhabitants of the dark, hidden chambers of death and command them.

61 Then he can hope to open the gates without fear and without the turning back of the spirit that kills men.

62 Then he can hope to prevail over the genies who torment the mind and body, tearing at his hands and arms and shouting vile names into the night.

63 For what came from the wind can only be killed by him to whom the wind is concerned;

64 and what came from the sea can only be killed by one who knows the waters.

65 It is written in the covenant of the Ancients.

Surah 4. About the heavens and their properties

1 The gods of the stars are the Seven.

2 They have seven seals, which may be used in their turn.

3 They are reached by seven gates, which can be opened in their own mouths.

4 They have seven colors, seven essences, and each has its own step on the ladder of lights.

5 The Chaldeans and Sabeans possessed this knowledge, but not perfectly, although they had an understanding of the ladder and proper incantations.

6 But they did not possess the spells to pass through the gates that keep those about whom it is commanded to speak.

7 To pass through all the gates, you must seek the help of Yog-Sototh, who is the father of the Ancients, who rules their coming and going and holds the keys to the gates of the worlds, and pay Him the tribute which He collects at His gates from travelers who seek to pass in or out of it.

8 Passing the gate gives the priest the power and wisdom to use it.

9 He will be able to manage the affairs of his life more than before, and many were content to pass only the first three gates, and then stopped and did not wish to go any further, enjoying the benefits they found in the worlds before the door.

10 But this is evil, for they are not prepared to withstand the attacks from Zapredelia, which will surely come, and their people will cry for help, and it will not come.

11 Therefore turn thy face to the ultimate goal, and always strive onward to the farthest of the stars, even if this be thy own death; for such a death is a sacrifice to the Ancients, and it is acceptable, lest they forget their people.

12 heavens and their properties are as follows:

13 The moon deity is the essence of Nodens.

14 He is the father of heaven and the oldest of the wanderers, Haurvatatat and Taurvi.

15 He is long-braided, and carries a rod of lapisin a hand of silver, and possesses the secret of the currents of blood.

16 His color is silver.

17 His essence is found in silver, in camphor, and in having the properties of the moon.

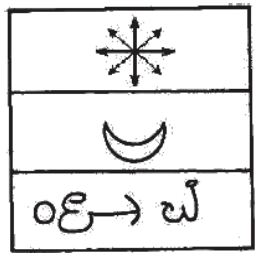
18 He is sometimes called the guardian of the halls of S'n, S'ra and S'alk.

19 They know His mighty power, but our race is in ignorance.

20 His gate is the first gate of dreams, which you will pass through in the rites.

21 His footstool on the ladder of lights is also silver.

22 This is His seal, which thou *shalt* stamp upon a silver tablet three *shusi*[18] in size and *half* a shek[19] in thickness, on the thirteenth day of the moon, when the sun is in Cancer:



23 And let there be no other person near you in the place where you create it, who can watch its creation.

24 Finished, let it be wrapped in an equilateral rectangle of the finest silver silk and set aside until such time as thou wilt use it,

25 then the cloth can only be removed after the sun has rested.

26 Let not a single ray of sunlight touch the seal, otherwise its power will run out and a new seal will surely have to be made.

27 The number of Nodens is thirty, and this is His seal:

28 The god of Mercury is Nyarlathotep.

29 He is the same ancient genie with a long brow, and His eyes are as bright and piercing as the stars.

30 He is Vohu Mana and Akem Mana, the patron of the Ahuras, as well as the guardian of the wisdoms of science.

[18] *Shusi (finger)* is a Babylonian measure of length, equal to about 1.67 centimeters.
[19] *She (grain)* is a Babylonian measure of length, equal to about 2.8 mm.

31 He wears a crown of watchfulness, shimmering with writings unknown, and the long vesture of a priest.

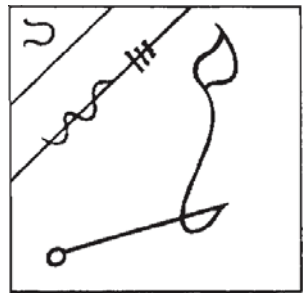
32 His color is blue.

33 His essence resides in alchemical mercury and sometimes in sand and in objects that have the properties of Mercury.

34 His gate is the second gate which thou shalt pass through in the following rites, and this is the gate of deep sleep.

35 His footstool on the ladder of lights is blue.

36 This is His seal, which thou shalt write on the best parchment, or on a broad leaf of palm-tree:



37 And let there be no other person near thee who can supervise the making of it.

38 When finished, let it be wrapped in an equilateral rectangle of the finest blue silk and put away until you wish to use it,

39 then the cloth can only be removed when this luminary is in the heavens.

40 This is also the best time to make seal.

41 The number of Nyarlathotep is twelve, and this is His seal:

42 The goddess of Venus is the most beautiful queen of Shub-Niggurat, called Ishtar by the Babylonians.

43 She is the Spenta Armaithi and Taramaithi, the goddess of passion, of love as well as of strife, depending on her sign and on the time of her appearance in the heavens.

44 She appears in the hypostasis of the most beautiful mistress surrounded by lions and shares a subtle starry nature with the moon god Noden-som.

45 When they are in harmony, that is, when both their planets are favorably situated in the heights of the heavens, they are like two drinking bowls floating freely in the heavens to pour out the sweet wine of the Ancients upon the earth.

46 And great happiness and rejoicing reigns in this season.

47 Sometimes She appears in armor, and therefore She is the most beautiful guardian against the wiles of Her sister, the terrible Yidra, the vicar of Amyater.

48 With the name and number of Shub-Niggurath, let not the priest be afraid to plunge into the deepest depths of the subterranean abysses;

49 For, clothed in the armor of her blessing and thinking of his true love, he is like the goddess herself.

50 So I descended into the dark dungeons that gaped beneath the earth's surface and commanded the devas.

51 She is also the goddess of love and rewards with a good bride every husband who has desired this and made the proper sacrifice.

52 But know that Shub-Niggurath is jealous of what is hers,

53 and if she choose, let no man dare take another bride.

54 Her color is pristine white.

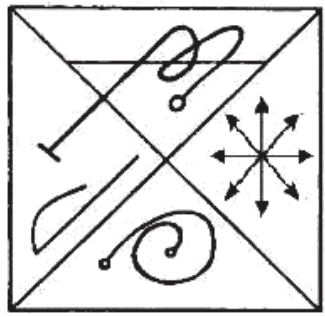
55 Her manifestations are found in copper, as well as in the most beautiful flowers of the field, and in the saddest death in the field of battle, in the place of which these flowers grow.

56 Her gate is the third gate which you will pass through in the following rites, and your heart will desire to remain here;

57 but turn thy face away, for this is thy true purpose, unless the goddess herself has chosen thee.

58 Her step on the ladder of lights erected in Babylon and Ur is white.

59 This is her seal, which thou shalt stamp on brass when Venus rules in the heavens:



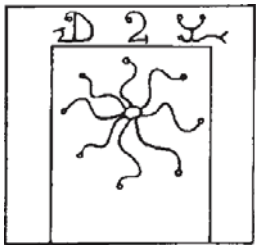
60 And let there be no other who can oversee the making of it:
61 Finished, let it be wrapped in pure white silk and set ,
62 and may it be revealed only when you wish to use it, at any hour.
63 The number of Shub-Niggurat is fifteen, and She is usually honored by this number in spells of liberation,
64 Her seal is this:

65 The Sun God is the Lord of Diabaka, son of Nodens.
66 He sits on a throne of brightest gold, wearing a flaming crown of two prongs.
67 When the stars are favorable, He calls His eagles and defeats His enemies with arrows of sunlight.
68 A shining scepter of gold is in His right hand,
69 and the fiery orb in His shuitsa sends its rays in all directions.
70 He is the essence of Ameretat and Zaurvi, the god of light and life.
71 His color is golden.
72 Sometimes he's called Utu.
73 His essence is found in gold and in every golden object and plant.

74 His gate is the fourth gate which you will pass through in the next series.

75 His step on the great ladder of light is golden.

76 This is his seal, which thou shalt stamp on gold, when the sun rules in the heavens:



77 And thou shalt abide therewith in solitude on a mountain top, or in another place open to His rays, but also in solitude:

78 Finished, let it be wrapped in an equilateral rectangle of the finest golden silk and set aside until the time you wish to use it.

79 The number of Diabaki is twenty, and this is His seal:

80 The god of Mars is the mighty Ktugkha.

81 He has a human head on a lion's body and holds a sword and a chain.

82 He is the essence of Hshatra Vairya and Shaurva, the god of flames and fire-breathing mountains, of wrath and battles, the giver of good fortune on the battlefield.

83 At times He serves as the Messenger of the Ancients, for He once dwelt in Jahannam.

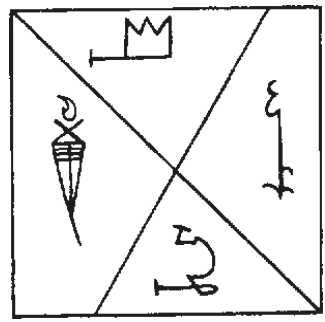
84 His color is scarlet.

85 His essence is found in iron, and in the blood of the earth, and in every weapon created to shed the blood of man and beast.

86 His gate is the fifth gate, which you will see when you go through heaven in the next rites.

87 His footstep on the ladder of lights is scarlet.

88 This is His seal, which thou shalt stamp on a tablet of iron, or write in blood on paper, when Mars is triumphant in the heavens:

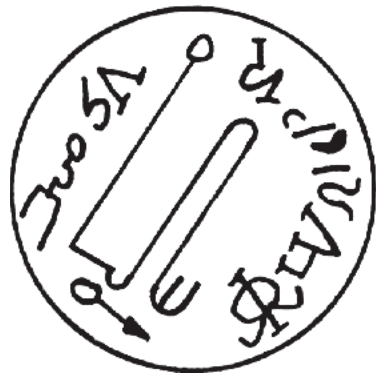


89 It is better to do this at night, away from the dwellings of men and beasts, where they will not see you or hear you.

90 Let the seal be wrapped first in thick cloth, then in fine scarlet silk, and concealed until it is needed.

91 But do not use this seal hastily, for it is a two-edged sword.

92 The number of Ktugkha is eight, and behold, this is His seal:



93 The god Jupiter, lord of sorcerers, Lord of Nug, lord of darkness and destruction, Spenta-Mainyu and Anhra-Mainyu, lord of the dead, wielder of the two-headed axe.

94 Nug was born by our mother, Narix, to fight against the forces of the other Ancients.

95 And the Elders made for Him a mighty shield, that He might destroy His fellows.

96 And He won a great victory, overthrowing the army of evil and overthrowing the queen of the Ancients with His footsteps.

97 And He smote the serpent for Her pride,

98 and cast her down into the abyss, where she lies, dead but dreaming.

99 For this the Elders endowed Nug with fifty names and powers, and these powers he possesses to this day.

100 But the Elders were afraid of his might, and they split this amulet,

101 And they cast him down to the earth, lest he should be recreated, and the Ancients should awake, and Nug should arise in the midst of them.

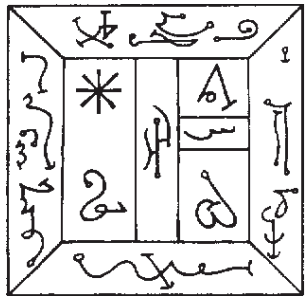
102 His color is purple.

103 His essence abides in tin and brass.

104 His gate is the sixth gate which you will pass through in the following rites.

105 His step on the ladder of lights is purple.

106 This is His seal, which thou shalt stamp on a pewter or brass tablet, when Jupiter is raised in the heavens:



107 And may you accompany this with a special prayer to Narix, our Lady.

108 Let it be made like the others, and wrapped in pure purple silk, and put away until it is used.

109 Know, then, that Nug appears in the person of a mighty warrior with a long armor and a ball of black flame in his hands.

110 He holds a bow and a quiver of arrows, stronger than any other made by men or jinns, and walks through the heavens, bearing guard.

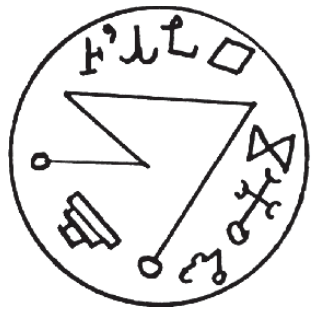
111 Beware, seek His help only in the most dire circumstances,

112 For, awakened by frequent invocations from His mortal sleep, He will unite the three parts of the amulet and will come to earth again in power and wrath, in the midst of the armies of the Ancient of Days.

113 But it is decreed that by the hand of mortal man He is destined to receive death.

114 If you feel the need for the star power of Jupiter, call instead upon one of the other appropriate powers described in these pages, and they will surely come.

115 The number of Nug is ten, and this is His seal:



116 The god of Saturn is Y'ig-Golonak Zul-Karnain, called Adar, the Lord of the hunters and the mighty.

117 He appears like a six-armed serpent-man with gray skin and gray power, with eyes scarlet, in a two-horned crown and with a long sword, clothed in a lion's skin.

118 He is Asha Wahishta and Drudge, and these are the last of the heavens before the heavens of the stars immovable, the world of the monstrous Ifrites.

119 His color is charcoal black.

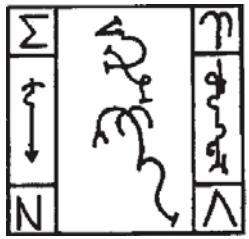
120 His essence is found in lead, in the smoldering embers of a burnt fire, and in objects bearing the stamp of and death.

121 The antlers are his sign.

122 His gate is the seventh gate, the last gate you will pass through in the rites that follow.

123 His step on the ladder of lights is black.

124 This is His seal, which thou shalt stamp on a lead tablet or a bowl, hiding it safely from the eyes of the uninitiated:



125 Let it be wrapped in black silk and put away like the others until its use is desired.
126 Let it not be taken out while the sun is in the heavens, but only after the night has fallen and the firmament is black,
127 for Y'ig-Golonak knows better the ways of the devas who prowl about in search of prey.
128 He knows better than others the lands of the Ancients, the rites of their servants, and the position of the gates.
129 His kingdom is the kingdom of the night of time.
130 His number is four, as many as the winds the ends of the earth, and such is His pedestal:

131 But the gates of heaven must be opened in their season and seasons:
132 the first is when the sun is in Cancer;
133 the other in Gemini;
134 the third in Taurus;
135 the fourth in Leo;
136 fifths are in Aries;
137 sixth in Sagittarius;
138 the sevenths are in Capricorn.
139 I won't mention the others.

Surah 5. On the Elevation of Stones and Creation of the Circle

1 In this surah I will tell the magician how he should make the circle.

2 Let the place of invocation be high in the mountains, which is most ;

3 or by the sea;

4 or in some secluded place away from the thoughts of men;

5 or in the desert;

6 or on top of an ancient ziggurat.

7 And let it be pure and free from vice.

8 Therefore let the place once chosen be purified by prayers to the god and goddess you honor, and by sacrificial incense of pine and cedar.

9 And may the round bread and salt be brought.

10 And when offering these things to their deities, let the priest pronounce this solemn exorcising incantation, that the place of invocation may purified and all evil expelled therefrom;

11 And let not the priest change any word or sign of this banishment, but let him read it faithfully as it is written:

12 *O lord of light, assign the measure of the night to Ubbo-Satla!*

13 *May the darkness be swept away by the sign of Kish!*

14 *May the hand of good fortune shine upon me!*

15 *May I submit to the hand of misfortune!*

16 *Diabaka, may the night be turned to awe by the rays of Thy land!*

17 *Y'ig-Golonak, may the peace of thy great country abound in me!*

18 *Purify, bless, comfort, banish the name of night!*

19 And the bread shall be burned in the bronze brazier of invocation, and the salt shall be scattered over the place sixty times.

20 To make a gate through which they may come out of the void of the West, set up eleven stones in a definite sequence.

21 Thou shalt first erect four chief stones, and these shall mark the direction of the four winds, as they roar in every season.

22 In the north set up a stone of great cold, which shall be the gate for the winter wind, and carve upon it then the seal of the Taurus of the earth:

23 The stone of the whirlwinds of the air shall be set up in the east, where the first equinox rises, and the sign of Aquarius shall be carved thereon:

K

24 In the south, at a distance of five paces from the stone of the north, thou shalt erect a stone of fierce heat, through which the summer winds blow their trumpets, and thou shalt represent on the stone the sign of the Lion-zmi:

E

25 Thou shalt set the gate of the rushing streams at the westernmost point, at a distance of five paces from the stone of the east, where the sun dies in the evening and the night revives.

26 The image on this sign is Scorpio, whose tail reaches the stars:

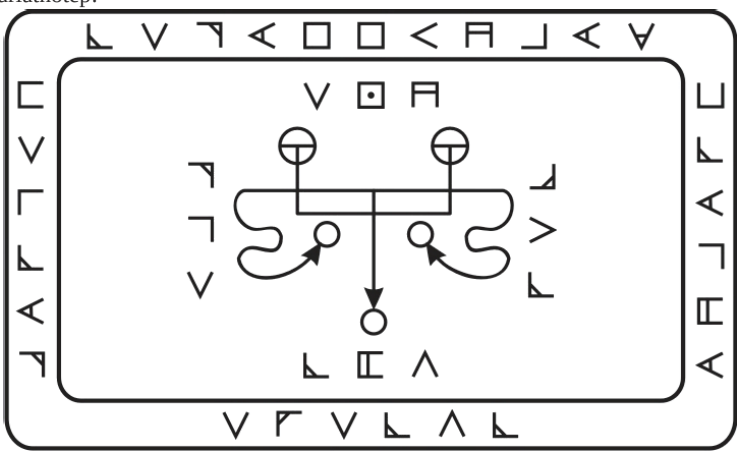
H

27 Then set up seven stones of stars wandering outside of the four, and let their conflicting influences coalesce in the center of power.

28 In the north, behind the stone of the great cold, place the first stone of Sa-turn at a distance of three paces.

29 Then place at equal distances the opposite solons of Jupiter, Mercury, Mars, Venus, the Sun and the Moon, marking each of them with the appropriate sign.

30 In the midst of this construction an altar is to be erected and sealed with the seal of Yog-Sothoth and the mighty names of Azathoth, Cthulhu, Hastur, Shub-Niggurath and Nyarlathotep:



31 And let a circle be created on earth, in the center of which you must stand, reciting the proper spells, watching carefully that you do not interrupt the boundaries of the circle, the holy sign of invocation,

32 or else the invisible beasts of Jahannam, the kingdom of Yidra, will swallow you up,

33 as it happened to the priest Abdullah ibn Marut (may the Ancients have mercy on him!) in a crowded square in Jerusalem.

34 As I have said before, the circle must be made strong enough to hold the spirits during the invocation.

35 If thou art about to conjure up many faces of Nyarlathotep or Nuga, it may be that the circle is made of white flour, barley, and chalk,

36 or dug into the ground by the dagger of Shub-Niggurat or the sword of the Fravashi,

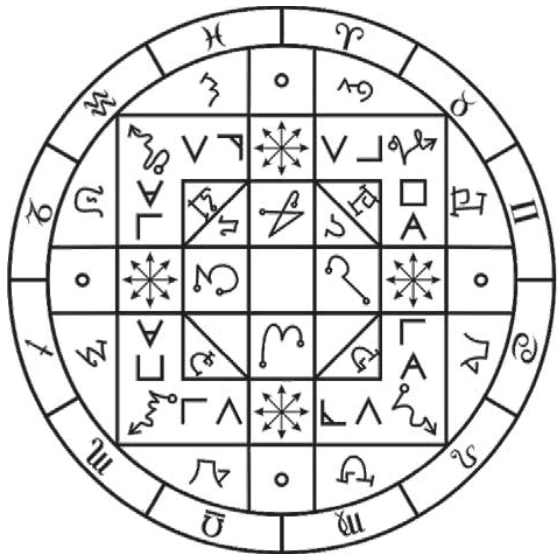
37 or embroidered on the most precious silk or expensive cloth.

38 If thou wilt cast a spell upon the Ancients, let the circle be dug in the earth or carved in stone,

39 after which it shall be filled with flour and silver dust,

40 For silver gives the greatest protection against spirits, as does the earthly stone Mnar, which may be ground into powder to strengthen the circle.

41 The inscription of the circle is as follows:



42 And it shall be made one *gi*[20] across, and it may be made for permanent or temporary use.
43 The colors of the same shall be black and white, and no other.
44 As for the service of the Ahuras, the gods of the earth, this shall be done according to the custom of thy land, but the priests of old were naked in their ceremonies.
45 To the north of the circle, at a distance of one *kushnumun* from it, set the seal of the spirit you wish to summon.
46 And the seal shall be written on a circle of parchment or fine skin of a lamb two *shudua* in size.
47 But for ink thou shalt use the blood of white doves, which shall be slain with a dagger, and whose blood shall be collected in a virgin jar.
48 Writing should be done with a bird's feather.
49 The circle and seal must be created eight hours before the rite of invocation.
50 And let these stones be the gates through which thou shalt call the Ancient of Days from beyond the limits of human time and space.
51 If you are going to call them, then you must make the circle at the hour of Mercury, eight hours before the call.
52 Must not enter the circle until the invocation ritual has begun,
53 But the seal shall be wrapped in white silk before the Circle.
54 At the end of every hour before the ritual, must cast out any errant spirit from the place of work.
55 First make four times the sign⏃, saying each time:
56 *Iratisinger,* ⏃
57 *Hericoramonus,* ⏃
58 *Derogeh,* ⏃
59 *Dalerinter!* ⏃
60 And afterward thou shalt say these things:
61 *Go away! Go away!*
62 *I command all lost spirits to depart in peace!*
63 *I command you, depart, or know my wrath!*
64 *am he who exclaims the forgotten names,*
65 *I amone to whom the spirit of* (name) *will appear!*
66 *Turn and appear before me, for I make a sign!*

[20] A *gi (reed)* was a Babylonian measure of length equal to six cubits (about three meters).

67 *Iratisinger,*

68 *Hericoramonus,*

69 *Derogeh,*

70 *Dalerinter,*

71 *now get out of here at once!*

72 Now, therefore, it is time to offer your gifts to Him, to Him who is from the abyss, to Azathoth, one of those whom you have been taught to worship;

73 To him to whom the sons of Yuggot are the children of the family, rolling in black limitlessness at the edge of the abyss.

74 From the hoards of the night in the abyss of the universe, praises will rise eternal to great Cthulhu, Tsathoggua, and the One whose name cannot be spoken.

75 Eternal praises to them and wishes of abundance to the black Goat of the forests!

76 It's their time!

77 But turn to their stones in the night and when the moon is waning in its radiance,

78 And the Lord said unto thee, "Turn thy face in the direction from whence they shall come, speaking words and making gestures that shall bring the Ancient of Days and call them, that they may set foot again upon the earth:

79 *Y'ah Azathoth!*

80 *Y'ah Yog-Sotot!*

81 *Y'ah Cthulhu!*

82 *Y'a Shub-Niggurat!*

83 *Y'a Nyarlathotep!*

84 *Y'a Hastur!*

Surah 6. Primary invocation of Fravashi

1 Here I will recount the spells which I received from the scribe Narix, our lord and queen of all sorcerers.

2 Before the rite of passing through the first gate, you must meet the Fravashi, your guardian, who will keep your body safe during the hours of the rites.

3 Determine for yourself first the place where the gates will be opened,

4 And it is good if it be a mountain, or a place near the sea, or a desert, or some other deserted place, where strangers will not disturb you.

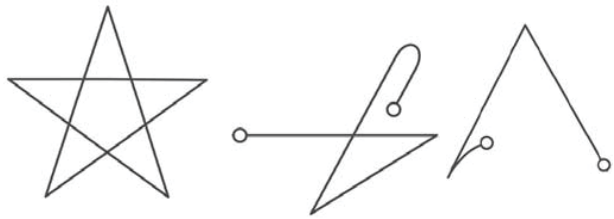
5 Once chosen, may it become your permanent place of call.

6 So prepare yourself to search for it with all due diligence.

7 Reveal thy name to the stars, to each one of them many times over, from the beginning to the end of time, without faltering or abandoning it forever, waiting for the reward of one that will never come.

8 Attention must be paid lest the rebellious spirit of the Fravashi rise up against the priest,

9 and therefore it is required to make a preliminary sacrifice in a clean and new cup with the proper seals inscribed thereon, which are the three signs carved on the gray stone of my dedication:



10 They shall be carved on the bowl with fine kalam or written on it with dark ink, and let this be done on the first day of the waxing moon.

11 Let the sacrifice be young bread, the resin of the pine tree, and the grass of the reed of the two-tailed reed.

12 This must be burned in a new bowl,

13 and the sword of the Fravashi with the insignia of Yog-Sothoth carved on it shall be here,

14 For the Guardian will enter it at the moment of his call, and will leave it when he is permitted to leave it.

15 And let this be your challenge to a universe populated by the monstrous creatures of Zapredelia!

16 The Guardians come from the Fravashi lineage, different from the human as well as different from the divine,

17 And it is said that this generation was with Ichthonkh and his hordes in the year of battle between the worlds, but many of them were disappointed and went over to the side of the host of Nug.

18 Therefore it is wise to call upon Him by the names of the three great Guardians who were before the confrontation, from whom the Thravashes were begotten and their race finally produced,

19 and these three are Naxir, Nadur, and Narix, Lord of the Enchanted Waters.

20 And therefore they are called the Trinity of the Guardians, Mesh Sharaussa, and the Three Guardians of the Earth, or Kiya Mesh Sharaussa.

21 And Fravashi sometimes appears like a great and fierce dog, prowling near the gates or the circle, scaring away the devas who are always lurking at the borders waiting for a victim.

22 And the Fravashi appears with a flaming sword raised, and even the Elders are in awe of him.

23 And sometimes the Fravashi appears like a husband in a long robe, smoothly shaven, with eyes that never lose their gaze.

24 And it is said that Jotag, the lord of the Fravashis, dwells in the midst of the wastelands of the Ifrites and only keeps watch,

25 and He never raises His sword and fights with the devas,

26 except when the covenant is proclaimed by none other than the council of the Ancient of Days, like the seven glorious Amesha.

27 He will be there forever, ready to support the Majnuns and the weak.

28 His shining countenance is adorned with the darknessof the themes of the most subtle tortures inflicted on infidels,

29 and unhappy, and vain, and satisfied with their weaknesses,

30 and those who grovel like worms in the dust of their faith, and drown in their insignificance,

31 may Yotag punish them all!

32 And sometimes He appears like a foe, ready to devour a priest who has made a mistake in a spell,

33 or neglected the sacrifice,

34 or acting in utter contempt of the covenant, according to which the Elders themselves have no power to prevent this small race from levying their tribute.

35 And it was said by Idris the Prophet that some of the Thravashee lie in wait for the Ancient of Days to reign over the worlds again;

36 that they may stand at the right hand of the glory of the Ancients, and that they do not keep the laws.

37 And it is also written that when the sons of men began to multiply, they began to have daughters, fair and handsome.

38 And the Thravashites, the sons of heaven, saw them, and desired them; and they said one to another, "Let us go and choose for ourselves wives from among the daughters of men, and let us beget sons for ourselves.

39 But Shemihaz, who was their leader, said unto them, I fear that ye will not be willing to do this, and I alone shall be guilty of this great sin.

40 But they all answered and said to him, "Let us all make an oath and pledge one to another under the threat of a curse upon him who breaks it, that none of us shall turn away from this deed until we have fulfilled it.

41 Then they all swore and made a pledge to each other.

42 And they called this mountain Hermon, for upon it they swore an oath, and made a pledge to one another, under the threat of a curse upon him that broke it.

43 And it is also said that these are the names of their tens:

44 Shemihaz, who was their leader;

45 Artakof, the second in relation to Him;

46 Ramtiel, the third in relation to Him;

47 Kohaniel, the fourth in relation to Him;

48 Amiel, the fifth in relation to Him;

49 Ramiel, the sixth in relation to Him;

50 Daniel, the seventh in relation to Him;

51 Zekiel, the eighth in relation to Him;

52 Barakiel, the ninth in relation to Him;

53 Asaiel, the tenth in relation to Him;

54 Hermonie, the eleventh in relation to Him;

55 Matariel, the twelfth in relation to Him;

56 Ananiel, the thirteenth in relation to Him;

57 Satawiel, the fourteenth in relation to Him;

58 Shamashiel, the fifteenth in relation to Him;

59 Sahriel, the sixteenth in relation to Him;

60 Taumiel, the seventeenth in relation to Him;

61 Turiel, the eighteenth in relation to Him;

62 Nomiel, the nineteenth in relation to Him;

63 Yehaddiel, the twentieth in relation to Him.

64 They are always ready to find themselves in the place where the past overshadows the shadow of the present and destroys all living things.

65 But they destroy the present wherever it an outline,

66 for it leads those who live astray from their way, to the petty pursuits of the flesh, in the foolishness of the flesh.

67 So it is said, and therefore the danger that awaits thee is greater than that of which thou knowest.

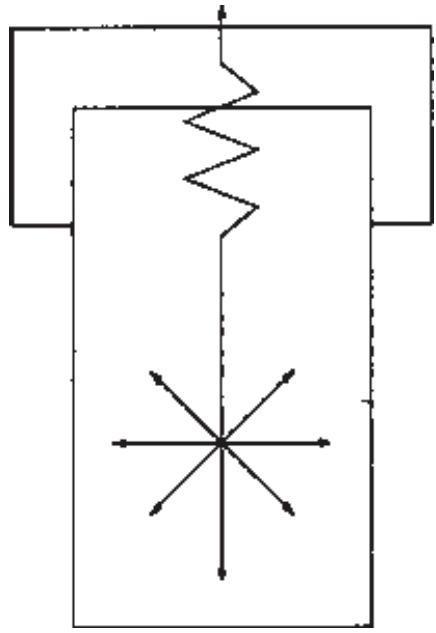
68 When the time comes to call upon the Fravashi for the first time, let the place of thy invocation be cleansed,

69 and a double circle of flour shall be drawn near thee.

70 And let there be no altar therein, but only a new bowl with three signs, and let him who calls be clothed in black or in the color of heaven.

71 Let it be like a goblet on a foot, and let it be of such a size that it may fit over thy head, or over thy two fists pressed one against the other.

72 And let the spell of fire be made, and let the sacrifice be laid in the flaming bowl with this sign:



73 And may the cup henceforth be called Aga Mesh Charaussa, the cup of the Three Guardians,

74 and let it not be used for any other need, kept for the invocation of Fravashi.

75 And let the cup be set between the Circles, facing northeast.

76 And let thy vesture be black, and thy headdress black.

77 And let the sword of Fravashi be here also, but not in the earth yet.

78 And let this be the darkest hour of the new moon.

79 And let there be no light here but the light of the cup of the Three Guardians.

80 And let the spell of these Three be pronounced:

81 *From the mountains of the Three Guardians into the belly of the Scorpion Mountains pour fury and wrath with a thousand flaming arrows!*

By the flame of the morning gem I bind Thee, messenger of heaven!
Kindle the arrows of flame, braid the sunrise with incense!
Mighty, mighty are the arrows of the fravashi in His thousand hands!
I call, appear, O flaming Fravashi, messenger of the moon-faced heavens!
Y'a, the Three Guardians from the mountains of the Three Guardians, from the fiery abode of the Three Guardians!
And let this spell of Fravashi be pronounced, out of the abyss of this one calling:
Y'ah! Y'ah! I call upon you, ageless child of Nothing.
I call you, ageless, out of the abyss.
Be born forever!
Igwa italla shugatater!
Gr'tera! Y'a! Y'ah! Y'ah Cthulhu!
Enkhal tulak enikar!
With blood spilled
I call upon Thee: be satiated!
Enkhal tulak enikar!
Nardar Cthulhu R'lyeh Khemar!
From the land of Al Khem, you are summoned,
like in the old days,
obedient to my will,
like in the old days.
In the words of the Ancients,
The Covenant of the Ancients.
Y'a! Azazaza tull g'harna!
In the words of the Ancients,
The Covenant of the Ancients.
Be one with me!
The names of the Ancient Ones embody Thee.
Be merciful to the servant of the Ancients!
A'akhar m'lghuni! Y'a!
Enkhal tulak enikar!
And these special spells can be cast at any time when the priest feels his life or soul in danger, and the Three Wardens and the Guardian will hasten to his aid.
When you say this, at the last words, you must thrust your sword into the ground behind the bowl.
And the fravashi will appear to hear the priest's demands.
Then give Him thanks and let Him go.

Surah 7. Ordinary invocation of Fravashi

1 This invocation shall be made at every rite when a Fravashi is to be summoned to watch over the outer limits of the circle or gate.
2 The sword is thrust into the ground, as before, in the northeastern part,
3 But there is no need for the cup of the Three Guardians, if thou hast not offered sacrifice to thy Fravash during this moon.
4 (But in case of this, it is necessary to sacrifice to Him again, whether in this community or in some other before).
5 Raise the brass dagger of Shub-Niggurath, and speak the spell with a clear eye, whether it be loud or quiet:
6 *Y'ah, the Three Guardians!*
7 *By the flames of Gibil, I conjure you,*
8 *by the veil of the sunken R'leech.*
9 *and the glow of Diabaki.*
10 *I call you here, before my eyes, by the shadow of sight,*
11 *in tangible form, to guard and preserve this sacred circle, this holy gate of* (name).
12 *By His name inexpressible, by His number incomprehensible,*
13 *that man has not seen in times past,*
14 *that no geometer could number,*
15 *that no sorcerer has ever called upon,*
16 *I cry out to You here now!*
17 *Arise, in the name of Naxir I call upon you!*
18 *Arise, in the name of Nadur I call upon Thee!*
19 *Arise, in the name of Narix I call upon you!*
20 *Stop being a sleeper from the ifrit wasteland!*
21 *Stop lying dormant under the Emiater Mountains!*
22 *Rise from the pits of ancient calamities!*
23 *Rise from the ancient abyss of R'lyeh!*
24 *Come, in the name of Naxir!*
25 *Come, in the name of Nadur!*
26 *Come, in the name of Narix!*
27 *In the name of the covenant, come and stand before me!*
28 *Y'ah, the Three Guardians!*
29 *Y'ah, the Three Guardians!*
30 *Y'ah, the Three Guardians!*
31 *With the spirit of the earth I conjure,*

32 *O princes over the jinn, over the fixed stars, over the benevolent earth!*
33 He will immediately appear and stand outside the gate or the circle, where he will not be permitted to go,
34 for which the priest shall strike the hilt of the sword with a shuitsa, saying an incantation:
35 *Begone, Three Guards! Begone!*
36 Thou shalt not leave thy sacred bounds until the Fravashi has obtained this permission, otherwise He will consume thee.
37 Those are the laws.
38 And He does not care what He guards, for He only follows the will of the priest.
39 And if thou wilt have a special favor with the Frawashi, carve on iron, silver, or bone the marks of Al-Khem:

40 and wear them around your neck as a sign of your covenant with the spirits,
41 for they can make many spirits favor you.

Surah 8. Invocation of the four gates from the world between the worlds

1 When thou drawest the circle, call upon thy god and thy goddess,
2 But let their images be removed from the altar and put away, unless thou call upon the power of Nug,
3 and let the image of Nougat and no other be installed.
4 And the incense shall be burned in a brazier, as described in this Book.
5 And may the fravashi be called.
6 And let the four gates, the four watchtowers, stand between thee and the Circle, witnessing the rites and protecting thee from the forces of Perdition, lest the Ancients disturb thee.
7 But the invocations of the four gates must be read loudly, with a clear voice.
8 Let the gates of the north be called first at the stone of the great cold:

I call you, Nemus, silver hunter from the holy city of Ur!

I call upon you to guard this northern place of the Most Sacred Circle from the vicious flame warriors of the Dra Valley!

Be most vigilant against the ghouls of Amyater,

Lusoat's cruel servants,

of the throne of Azathoth!

Draw Thy bow before the devas of Ubbo-Satla,

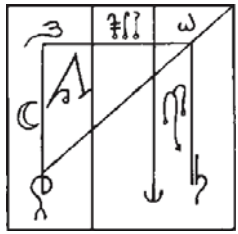
Thou shalt let Thy arrow fly against the hordes of the Shaytans, who clutch the beloved of Ur from every side and from every corner.

Watch out, Lord of the northern trails!

Remember us, king of our native land, victor of every war and ruler of every foe!

See our lights, heed our messengers, and remember!

Spirit of the north, remember!



Let the gates of the east then be called at the stone of the whirlwinds of the air:

To thee I call, Dacca, Lady of the rising star!

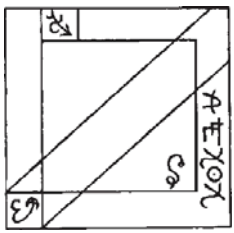
Queen of enchantment, of the mountains of Ararat!

I call upon you now to keep this sacred circle against the seven trappers, the seven Lying-in-Waiting, the evil genies, the evil lords!

I beseech thee, O queen of the ways of the east, to protect me from the eye of death and the evil glow of Tefris and Apkhum-Zhah!

Be vigilant, queen of the eastern ways, and remember!

Spirit of the East, remember!



Let the gates of the south then be called at the stone of fierce heat:

To thee I call, Kabid, guardian spirit against the south winds, inhabitants of the dreadful hail of death beyond the gates of no return!

Be on my side!

In the name of the mighty lord of Nuga and Narix, lord of the Elder tribe, Arra, stand firm behind me!

Against Lloygor and Tzhar, the genies of the southwestern winds, stand firm!

Stand firm against the rulers of abominations!

Become the eyes behind my back,

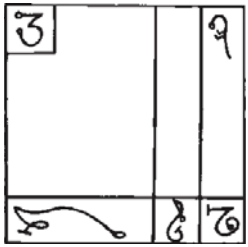
with a sword behind my back,

with a spear behind my back,

a shield behind my back.

Be vigilant, spirit of the southern ways, and remember!

Spirit of the South, remember!



Let the gates of the west then be called at the stone of the rushing streams:

To you I call, Leebu, spirit of the west winds!

To thee I call, angel of the setting sun!

Guard me from the ahura of the unknown!

Guard me from the deva of the unknown!

Keep me safe from the unknown foe!

Keep me from the sorcery of the unknown!

Guard me from the waters of Cthulhu!

Guard me from the fury of Yidra!

Guard me from the swords of Ichthonha!

From the evil eye,

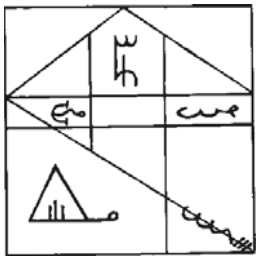
a bad word,

a bad name,

the number of bad things,

keep me safe!

Be vigilant, spirit of the western ways, and remember!
Spirit of the west, remember!



And let this spell of the four gates be read at last:
The wind of the north!
The wind of the east!
The wind of the south!
The wind of the west!
By the spirit of the God of Heaven, I conjure it!
By the spirit of the god of the earth, I conjure it!
Evil gulch, go to your crypt, for decay is your nature!
Cthulhu, be gone, cruel dead lord!
Azathoth, go into the void!
Y'ah Nadur!
Y'ah Naxir!
Y'ah Narix!
Until the end of !

Surah 9. The spell of the fire god

Seal the fire of the brazier with the spell of the fire god:
Ghibil, spirit of fire, I conjure you!
O spirit of fire, mighty among the sons of Nadur, terrible among thy brethren, arise!
Ktugkha, god of flames, I conjure!
O god of fire, mighty among the sons of Narix, most terrible among thy brethren, arise!
Arise, many-faced god of baking and destruction, I conjure you!
Arise, O flaming rod of Naxir, father of the gate of battle, servant of Cthulhu!
I invoke You with the signs of Yog-Sothoth on the sword of the Fravashi!
I conjure you as my sacrifice,

burn the past that weighs on me,
and give me a new life!
Arise, O fiery spirit, O Gibil, in thy majesty, and consume my foe!
Arise, O fiery god, Ktugkha, in thy might, and put to death the sorcerers who persecute me!
May those who sleep in the heavens awaken
fire-breathing mountain gentlemen of Ktughee!
Let the flames burn in them,
may it open the gates of heaven!
A river of fire may fill me!
Let the river of fire cleanse me!
A blazing jet shall pierce me,
let it pour out of me!
Through me may Gibil be filled with the power of men!
May the power of fire give me fruit,
she will devour the devs,
let the smoke carry away their shadows!
Ghibil the great, accept my spell!
Show the path, open the gates, and cast out the damned into their dwellings!
Thou shalt bury them, turn their treasures into nothing, bind the secrets of the earth to them with Thy flaming sword.
Ghibil, giver of wisdom, tame the eternal heavens with thy fiery vengeance!
Gishbar, Y'ah!
Spirit, Y'ah!
Y'ah, spirit of Ktughee, I conjure!
Arise, son of the flaming hoop Naxir!
Arise, scion of the golden weapon of Nougat!
Not I, but Narix, lord of the magicians, calls upon you!
Not I, but Nug, slayer of the Serpents, summons you here now!
Burn the evil and the wicked!
Burn the and sorcerers!
Put them down!
Burn them!
Exterminate them!
Absorb their powers!
Take them away!
Show yourself, Gishbar!

45 *Show yourself, Gibil!*
46 *Come, Ktugkha!*
47 *O crowning spirit, I conjure you!*
48 *Spirit of the god of fire, I call upon Thy art!*
49 *Kakammanunu!*
50 Throw then into the flame the incense appropriate to the spirit of Amesha to be invoked, and lay on the altar the wheaten bread, salt, and fruit.

Surah 10. Invocation of the Gate of Nodens

1 Spirit of *the moon, I it!*
2 *Nodens, father of the star gods, I conjure it!*
3 *In the name of the covenant made between You and Adam, I call upon You.*
4 *Hear and remember!*
5 *From beyond the four gates of the earth I call out to You!*
6 *Out of the four gates of the earthly gates I pray to Thee!*
7 *O Lord, warrior of the Ancients, exalted in the heavens and on the firmament!*
8 *Lord Nodens of Naxir, hear me!*
9 *Lord Nodens, named guardian of the halls of S'n, S'ra, and S'alk, hear me!*
10 *Lord Nodens, father of the gods of the land of Ur, hear me!*
11 *Lord Nodens, god of the shining crown of night, hear me!*
12 *Creator of kings, progenitor of the firmamentgiver of the gilded scepter, hear me and remember!*
13 *O mighty Father, whose thoughts are greater than the minds of the Akhurs and men, hear me and remember!*
14 *Nodens, I appeal to Thee!*
15 *Nodens, I call upon Thee!*
16 *Nodens, I beseech thee!*
17 *Come, O Nodens, and show yourself in the temple of my body, which I have prepared!*
18 *Show yourself, O Nodens, and show yourself!*
19 *Gates of the great gates of heaven, open before me!*
20 *O Lord of the Ifrits, open Thy gates before me that I may pass through them!*
21 *O Lord of the Jinn, open Thy gates to Thy servant, that I may ascend to the worlds of the wandering stars!*
22 *Y'ah, who measures destiny!*

Y'a, guardian of the halls of S'n, S'ra and S'alk!
Y'ah Nodens!
The abode of the beautiful pearl!
The bearer of a beautiful pearl!
By the spirit of the earth, I conjure it!
Fragrant bird of the stronghold of night, Nodens, I conjure!
Enchanter of the crescent moon, Nodens, I conjure thy spirit!
Y'ah, rook of the crown!
Y'ah, the sickle of the ladyship of the crowned one!
Y'a, O giver, O cool prince!
Hunter of the damned, open Thy shining gates!
Show yourself, O Nodens, and show yourself!
Drink from the cup and say:
May I go to the world of the moon!

Surah 11. Invocation of the Gate of Nyarlathotep

Spirit of the swift planet, I conjure it!
Nyarlathotep, patron of the Achurs, I conjure!
Nyarlathotep, father of the secret writings, I conjure!
In the name of the covenant made between You and Adam, I call upon You.
Hear and remember!
From beyond the gates of the great Nodens, I call out to You!
In the name given to me in the world of the moon, I call upon You!
Lord Nyarlathotep, who does not know your wisdom?!
Lord Nyarlathotep, who does not know your charms?!
Lord Nyarlathotep, what spirit, whether on the firmament or in the heavens, will not avow Thy hidden tablets!
Lord Nyarlathotep, what spirit, whether on the firmament or in the heavens, will not submit to the magic of Thy charms!
Nyarlathotep, I appeal to You!
Nyarlathotep, I call upon You!
Nyarlathotep, I conjure you!
Come, O Nyarlathotep, and show yourself in the temple of my body, which I have prepared!
Show yourself, O Nyarlathotep, and show yourself!
Lord Nyarlathotep! Lord of Fine Arts, open the gates to the world of your spirit before me, that I may pass through them!

18 *O Lord Nyarlathotep al-Khemi, open the gates of Thy heaven to Thy servant, that I may ascend to the worlds of the wandering stars!*
19 *Gates of the swift planet, Mercury, open before me!*
20 *Y'ah, father of the mysteries shining!*
21 *Y'a, the milky fleece of heaven!*
22 *Y'a Nyarlathotep!*
23 *Limit worm, lustful spirit, I conjure you!*
24 *Messenger with the fragrant pearl of wisdom, I conjure!*
25 *Nyarlathotep the immortal, I conjure it!*
26 *Y'ah, milk of curses!*
27 *Y'ah, harp of curses!*
28 *Y'ah, the twin gates of the abyss of curses!*
29 *Y'ah, the singing bowl!*
30 *Show yourself, O Nyarlathotep, and show yourself!*
31 Drink from the cup and say:
32 *May I enter the world of Mercury!*

Surah 12. Invocation of the Gate of Shub-Niggurat

1 *Spirit of Venus, it!*
2 *Shub-Niggurath, Lady of the Ancients, I conjure it!*
3 *Shub-Niggurat, Queen of the Land of the Rising Sun, I you!*
4 *Wife of wives, goddess of goddesses, Shub-Niggurath, queen of all men, I conjure!*
5 *O shining sunrise, light of heaven and earth, I conjure!*
6 *Slayer of the enemy hordes, I conjure you!*
7 *Lioness, queen of battles, hear and remember!*
8 *From within the gates of the great Nyarlathotep I call out to You!*
9 *In the name given to me in the world of Nyarlathotep, I call upon You!*
10 *O Lady, queen of harlots and warriors, I call upon thee!*
11 *Lady, Lord of battles and love, I pray you, remember!*
12 *In the name of the covenant made between You and Adam, I call upon You.*
13 *Hear and remember!*
14 *Mountain tramper!*
15 *Teammate!*
16 *The deity of men!*
17 *Goddess of women!*
18 *Everywhere you look, the dead come back to life!*

19 *Shub-Niggurath, I appeal to You!*
20 *Shub-Niggurath, I call upon You!*
21 *Shub-Niggurath, I beseech thee!*
22 *Come, O Shub-Niggurath, and show yourself in the temple of my body, which I have prepared!*
23 *Show yourself, O Shub-Niggurath, and show yourself!*
24 *Shub-Niggurat, Queen of the Night, open your gates before me, that I may pass through them!*
25 *Shub-Niggurath, Lady of battles, open wide thy gates to thy servant, that I may ascend to the worlds of the wandering stars!*
26 *Shub-Niggurath, sword of men, open your gates before me!*
27 *Shub-Niggurat, Lady of Love, open wide your gates!*
28 *The gates of the gentle planet, Venus, open before me!*
29 *Y'ah, filling to the brim!*
30 *Y'a Shub-Niggurat!*
31 *Y'ah, Lady of Prayers!*
32 *Thou shalt bring forth a thousand little ones from the underworld, from the flesh of time!*
33 *Slave of the flocks of the living, Shub-Niggurath, I !*
34 *Shub-Niggurath, mother of all living things, I it!*
35 *Open, O mother, I beseech you!*
36 *Y'ah! Y'ah! Y'ah! Open, O wise leader of the herds of the earth!*
37 *Show yourself, O Shub-Niggurath, and show yourself!*
38 Drink from the cup and say:
39 *May I enter the world of Venus!*

Surah 13. Invocation of the Gate of Diabakah

1 *Spirit of the Sun, it!*
2 *Diabaka, Lord of the flaming ball, I conjure!*
3 *In the name of the covenant made between You and Adam, I call upon You.*
4 *Hear and remember!*
5 *From beyond the gates of the beloved Shub-Niggurat, the world of Venus, I call upon Thee!*
6 *O illuminator of , crusher of evil, luminary of wisdom, I call upon You!*
7 *Diabaka, light-bearer, I call upon you!*

Cthulhu is inflamed by Thy might!
Azathoth has fallen down from his throne before You!
Lusoat is charred by Thy ray!
Spirit of the flaming ball, I conjure it!
Spirit of infinite light, I it!
Spirit, tearing the veil of night, dispelling the , I conjure!
Diabaka, I appeal to You!
Diabaka, I call upon You!
Diabaka, I conjure you!
Come, O Diabaka, and show yourself in the temple of my body, which I have prepared!
Show yourself, O Diabaka, and show yourself!
O opening Spirit, open wide your gates before me, that I may pass through them.
Spirit, who rises majestically in the midst of the mountains, open Thy gates to Thy servant, that I may ascend to the worlds of the wandering stars.
In the name given to me in the world of Shub-Niggurath, please open your gates!
Gates of the Sun, open before me!
Gates of the golden scepter, open before me!
Gates of life-giving power, open! Open!
Y'a Diabak!
Y'ah, cleansing!
Give the clear light of Thy heavenly happiness!
Y'ah! Y'ah, father of the winged hoop!
Father of the sultry hoop!
Spirit of the gates of beauty and words of terror, I conjure!
Spirit of Diabaki, I conjure it!
Spirit of Utu, I it!
Benevolent spirit!
A spirit sublime, noble!
The spirit that repays debtors, I invoke it!
Y'ah, favored one, I invoke! Y'ah!
Show yourself, O Diabaka, and show yourself!
Drink from the cup and say:
May I pass into the world of the sun!

Surah 14. Invocation of the Gates of Ktugkha

Spirit of the red planet, it!

Ktugkha, god of war, I conjure it!
Ktugkha, trampler of foes, leader of hosts, I conjure!
Ktugkha, slayer of lions and husbands, I conjure!
In the name of the covenant made between You and Adam, I call upon You.
Hear and remember!
From beyond the great gates of Lord Diabaka, the world of the Sun, I cry out to you!
Ktugkha, god of sacrificial blood, I invoke!
Ktugkha, Lord of battle, destroyer of enemy hailstones, devourer of human flesh, I invoke!
Ktugkha, lord of the mighty sword, I conjure!
Ktugkha, Lord of arms and armies, I conjure!
Ktugkha, I appeal to You!
Ktugkha, I call upon You!
Ktugkha, I invoke You!
Come, O Ktugkha, and manifest yourself in the temple of my body, which I have prepared!
Show yourself, O Ktugkha, and show yourself!
Spirit of radiance in the battlefield, open wide your gates before me, that I may pass through them.
Spirit of departure to death, open Thy gates to Thy servant, that I may ascend to the worlds of the wandering stars.
The spirit of the sword that soars, the sword that pierces, the stone that flies, open the gates of Your heaven to him who has no fear.
Gates of the red planet, open!
Gates of the god of war, open wide!
The gates of the god of victory found in battle, open before me!
The gates of the Lord of Protection, open!
The gates of the Lord of the signs of Arrah and Agga, open!
In the name given to me in the world of Diabaki, please open your gates!
Y'ah, Ktugkha!
Y'ah, spirit of the heavenly chambers, I invoke!
Y'ah, the spirit of the human abyss!
Y'ah, the way of men!
Y'ah, night of men!
Y'ah, spirit of the mighty Lord, I conjure!
Y'a, piercer, giver of abundance and bringer of calamities to the earth!
Spell it!

34 *Show yourself, O Ktugkha, and show yourself!*
35 Drink from the cup and say:
36 *Let me go to the world of Mars!*

Surah 15. Invocation of the Gate of Nuga

1 *Spirit of the great planet, I conjure it!*
2 *Nug, god of victory over the Shaitans, I conjure you!*
3 *Nug, Lord of all lands, I conjure you!*
4 *Nug, son of Narix, lord of the warlocks, I conjure!*
5 *Nug, defender of the Ancients, I conjure you!*
6 *Nug, who gives the stars their strength, I conjure it!*
7 *Nug, who hath determined the wandering stars to their places, I !*
8 *Lord of the worlds and expanses of Outland, I conjure it!*
9 *First among the star gods, hear and remember!*
10 *In the name of the covenant made between You and Adam, I call upon You.*
11 *Hear and remember!*
12 *From beyond the gates of the mighty Ktugkha, the world of the red planet, I call upon You!*
13 *Hear and remember!*
14 *Nug, I appeal to You!*
15 *Nug, I call upon Thee!*
16 *Nug, I beseech thee!*
17 *Come, O Nug, and show yourself in the temple of my body, which I have prepared!*
18 *Show yourself, O Nug, and show yourself!*
19 *Nug, Lord of the fifty powers, open your gates before me, that I may pass through them.*
20 *Nug, god of the fifty names, open Thy gates to Thy servant, that I may ascend to the worlds of the wandering stars!*
21 *In the name given to me in the world of Ktugkha, I call out to You, Open!*
22 *Gates of the great god, open!*
23 *The gates of the god of the two-headed axe, open!*
24 *Gates of the Lord of peace between the worlds, open!*
25 *The gates of the victorious monsters from the sea, open!*
26 *Gates of the golden city of Khabir, open!*
27 *Y'ah, vowel!*
28 *Y'ah, warrior!*
29 *Y'a, who bent the entrails of the monstrous Worm and split them with power!*

Y'a Marutukku!
Y'a Tutu-Tuku!
Shazu-Sukhgurim, Shazu-Sukhgurim!
Shazu-Zahrim, Shazu-Zahgurim!
Thy powers are innumerable, Thy quiver is deadly without measure.
You are the father of Babylon!
Show yourself, O Nug, and show yourself!
Drink from the cup and say:
May I pass into the world of Jupiter!

Surah 16. Invocation of the Gate of Y'ig-Golonak

Spirit of the wanderer of the expanse, I conjure it!
Spirit of the planet of time, I conjure it!
Spirit of the Hunter Planet, I it!
Y'ig-Golonak, Lord of the dark paths, I conjure!
Y'ig-Golonak, Lord of the hidden passages, I conjure!
Y'ig-Golonak, who knows the secrets of all things, I conjure!
Y'ig-Golonak, master of the ways of the Ancients, I conjure!
Y'ig-Golonak, Two-horned of Silence, I conjure!
Y'ig-Golonak, guardian of the ways of the Ifrit, I conjure!
Y'ig-Golonak, master of the paths of the dead, I conjure!
In the name of the covenant made between You and Adam, I call upon You.
Hear and remember!
From beyond the mighty gates of the Lord of the gods, Nougat, world of the great planet, I cry out to you!
Hear and remember!
Y'ig-Golonak, dark wanderer of forgotten lands, hear and remember!
Y'ig-Golonak, I appeal to You!
Y'ig-Golonak, I call upon You!
Y'ig-Golonak, I beseech Thee!
Come, O Y'ig-Golonak, and show yourself in the temple of my body, which I have prepared!
Show yourself, O Y'ig-Golonak, and show yourself!
Y'ig-Golonak, gatekeeper of the starry gods, open your gates before me, that I may pass through them!

22 *Y'ig-Golonak, Lord of the chase and of the long journey, open Thy gates to Thy servant, that I may ascend to the worlds of the wandering stars!*
23 *Gates of the Two-Horned Ancient One, open!*
24 *Gates of the last hail of heaven, open!*
25 *Gates of the mystery of all time, open!*
26 *The gates of the lord of sorcerous power, open!*
27 *Gates of the Lord of all witchcraft, open!*
28 *Gates of the victor of all evil spells, hear and open!*
29 *In the name given to me in the world of Nougat, the lord of sorcerers, I call upon thee, open!*
30 *Y'ah, creator of strife!*
31 *Y'ah, the darkness of heaven!*
32 *Y'ah, spirit of foretelling, casting out the mi gho into their places!*
33 *Threaten the robber, Threaten the extortionist, I hail the gates of Thy palace!*
34 *Turn to me, spirit! Come! Come!*
35 *Let there be a limit to the heavens!*
36 *Let the end of kingdoms come, and let terror fall!*
37 *Let it be done!*
38 *Show yourself, O Y'ig-Golonak, and show yourself!*
39 Drink from the cup and say:
40 *May I pass into the world of Saturn!*

Surah 17. The Rite of Descent

1 But when you reach the end of the ladder of lights, you will have knowledge and power over the worlds, and you will be able to call upon their powers through this in the year of your need.
2 This will not give you power over the abyss, but this power can be obtained in another way, through the rite of descent.
3 This rite may be performed by thee on the fifteenth day after the thirteenth day of the month in which thou hast called the gates of Nug to open.
4 For Nug exterminated the devas, and Shub-Niggurath, the goddess of the fifteen, bore the world below, where some of them still dwell.
5 This is the most dangerous of the rites, and it can be performed by anyone who has the proper incantations, regardless of whether he has passed the previous gate,

unless it is better to pass through the gates of Nougat before daring to descend into the abyss.

Therefore only a few have opened the gates of Y'ig-Golonak and spoken to the Two-horned One who dwells behind them and bestows all kinds of wisdom concerning the rites of invocation of the dead and the charms that bring death.

Only when thou hast shown thy strength against the Shantaks and Shoghoths canst thou go on to the land of the Ifrites,

And therefore a covenant was made that no man should pass safely through the flooded valleys of the dead before ascending to Nug and open the gate that lies beyond Y'ig-Golonak, until he had seen the signs of the mad god and experienced the fury of Jahan-nam, the ruler of Jahan-nam.

These words may serve for those who are eager to conjure up the dead and to converse with the spirits of the dead, and who, perhaps, dwell in the kingdom of Ubbo-Satla and therefore serve Yidra,

in which case this preliminary invocation must be made, which is the invocation used by the Queen of Life, Shub Niggurat, at the time of Her descent into this realm of sorrow.

This is nothing less than the opening of the gates of nothingness, leading to the seven steps into the terrifying abyss.

To descend through these seven gates and to call upon Amyater, recite first this preliminary spell:

I have passed through the worlds of wandering stars, through the seven worlds above the firmament.

I have traveled through Forbidden and the lands of the Ifrit, the inhabitants of Forbidden and the wanderers of the wastelands beyond the stars.

I must now perform the rite of descent, and I must descend into the domain of Chaos.

I must now pass through the first (or second, or third, or fourth, or fifth, or sixth, or seventh) *gate of the rite of descent.*

Open the first gates of the underworld with words:

Luzoat, I appeal to You!

Lusoat, I call upon You!

Luzoat, I beseech thee!

Come, O Lusoat, and show yourself in the temple of my body, which I have prepared!

Show yourself, O Lusoat, and show yourself!

Open wide thy gates, that I may pass through them.

Open wide thy gates, that I may go down into the domain of Khao-sa!
Show yourself, O Lusoat, and show yourself!
Drink from the cup.
Open the second gate of the underworld with words:
Hada-Hagla, I appeal to You!
Hada-Hagla, I call upon You!
Hada-Hagla, I invoke You!
Come, O Hada-Hagla, and show yourself in the temple of my body, which I have prepared!
Show yourself, O Hada-Hagla, and show yourself!
Open wide thy gates, that I may pass through them.
Open wide thy gates, that I may go down into the domain of Khao-sa!
Show yourself, O Hada-Hagla, and show yourself!
Drink from the cup.
Open the third gate of the underworld with words:
Ytaqua, I appeal to You!
Ytakua, I call upon You!
Ytaqua, I beseech thee!
Come, O Jtakua, and present yourself in the temple of my body, which I have prepared!
Show yourself, O Ytakua, and show yourself!
Open wide thy gates, that I may pass through them.
Open wide thy gates, that I may go down into the domain of Khao-sa!
Show yourself, O Ytakua, and show yourself!
Drink from the cup.
Open the fourth gate of the underworld with words:
Thyophus, I appeal to Thee!
Thyophus, I call upon Thee!
Thyophus, I beseech thee!
Come, O Thyophus, and show yourself in the temple of my body, which I have prepared!
Show yourself, O Thyophus, and show yourself!
Open wide thy gates, that I may pass through them.
Open wide thy gates, that I may go down into the domain of Khao-sa!
Show yourself, O Thyophus, and show yourself!
Drink from the cup.

Open the fifth gate of the underworld with words:

Gozzar, I appeal to you!

Gozzar, I call upon you!

Gozzar, I beseech thee!

Come, O Gozzar, and show yourself in the temple of my body, which I have prepared!

Show yourself, O Gozzar, and show yourself!

Open wide thy gates, that I may pass through them.

Open wide thy gates, that I may go down into the domain of Khao-sa!

Show yourself, O Gozzar, and show yourself!

Drink from the cup.

Open the sixth gate of the underworld with words:

Golgoroth, I appeal to You!

Golgoroth, I call upon Thee!

Golgoroth, I beseech Thee!

Come, O Golgoroth, and show yourself in the temple of my body, which I have prepared!

Show yourself, O Golgoroth, and show yourself!

Open wide thy gates, that I may pass through them.

Open wide thy gates, that I may go down into the domain of Khao-sa!

Show yourself, O Golgoroth, and show yourself!

Drink from the cup.

Open the sixth gate of the underworld with words:

Atlach-Nacha, I appeal to You!

Atlach-Nacha, I call upon You!

Atlach-Nacha, I conjure you!

Come, O Atlach-Nacha, and reveal yourself in the temple of my body, which I have prepared!

Show yourself, O Atlach-Nacha, and show yourself!

Open wide thy gates, that I may pass through them.

Open wide thy gates, that I may go down into the domain of Khao-sa!

Show yourself, O Atlach-Nacha, and show yourself!

Drink from the cup.

Surah 18. Proclamation to the Emiater

When you pass through these seven gates, recite an incantation addressed Amyater, the Ancient One.
The Amyater cannot be called unless the stars favor her fully,
But he who has passed through the gates of nothingness can call a particle of Her power into his body with the help of this spell:
I performed the rite of descent.
I have descended into the domain of Chaos.
I have entered the domain of Chaos.
I have reached the Serpent of Chaos, the Ancient One.
Amyater, the Ancient One, the Serpent of Chaos, mother of the Ancients and the Devas!
The mother of all Chaos creatures!
The most ancient of the Ancients!
The Most Ancient of Days!
Mistress of the Dark!
Snake Elder!
Amyater, I appeal to You!
Amyater, I call upon Thee!
Amyater, I conjure you!
Wake up! Come! Come and reveal yourself!
Show yourself to receive this sacrifice I have given you!
Come to receive this sacrifice!
O Ancient One, I give You my body, my mind and my soul.
O Ancient One, I give You my flesh and my blood.
O Ancient One, I give You my body and my spirit.
O Ancient One, I give you my life and the lives of my daughters, (name) *and* (name).
O Ancient One, I give you my life and the lives of my children and grandchildren,
For all generations have come before, that I and my offspring after me may serve You forever, forever serving the powers of darkness.
O Ancient One, I give you seed, my offspring, and my whole race,
that those who come after me may be of my flesh and blood,
serve You, worship You, glorify .
O Ancient One, all that I possess in this world I give to You.
And all that I shall henceforth receive, I have promised Thee.
I bow down before You.

I submit to You.

I dedicate myself to You.

I do this of own free will and desire, without asking for anything in return.

I surrender myself wholly and completely to Thy power, O Ancient One!

I surrender myself wholly and completely to Your authority!

Amyater, Most Ancient of the Ancients, I offer myself as a sacrifice to you.

For You are all that I love.

For You are all that I desire.

For You are all that my heart longs for.

For You are all that I love with all my heart, with all my mind and with all my soul.

O Ancient One, accept me as your priest and your servant!

O Emiater, accept me as your husband and your beloved!

O Ancient One, accept me as a sacrifice to You!

Come, O Ancient One, to accept this sacrifice!

Remember, O muqarrib: Ubbo-Satla is the Serpent, but Amyater is the Serpent, and She of them is the greatest, but became the smallest before time.

But in the domain of Chaos, they are one.

Therefore the sorceress gives herself as wife to Ubbo-Satla, but the sorcerer gives himself as husband to Amyater.

Through this the Mukarrib attains union with the Serpents of Chaos, the greatest of the Ancients.

But may he never forget what he exposes himself to when he tries to summon one of them.

For it is extremely dangerous to disturb the sleep of the Ancients, but without possessing a part of the power of Amyater, their mother, it is sevenfold dangerous to do this.

The Book of Invocations

Surah 1. On the observation of time and seasons, rites of opening gates and invocations

1 This book is about the rites used to open the gates to summon the Ancients and other beings to this land.
2 In it I will narrate some separate spells to summon various powers and spirits.
3 And while the Great Ones are dreaming in their places and resting places, the ashes of Nuh and the salts of the due will enable thee to call them, that they may appear from beyond.
4 *Take heed, for I, al-Khazraji, intend to broadcast:*
5 *The elder gods have woven the curse of the gods,*
6 *That they may sleep. And those who open the seal,*
7 *That those who sleep may wake up - cursed too.*
8 *But I will tell thee in the Book of Enchantment,*
9 *That thou mayst break the seals that oppress.*
10 *Cthulhu and His black hordes, in defiance of fate,*
11 *For I've spent my life learning about them.*
12 *Come on, fool, the darkness is locked in the vastness:*
13 *The gates of hell are shut. But you*
14 *Thou shalt call them to thee on thy woe,*
15 *They, awakening, emerged from the void.*
16 *Here it is, my gift to men - my keys.*
17 *Seek thy locks to thy damnation!*
18 *Listen to what Majnun al-Khazraji is shouting -*
19 *The one who opened the cursed seals!*
20 Behold the Book of Calling Rites, handed down from the time when the Elders roamed the earth, trampling the Ancients.
21 This is the Book of Y'ig-Golonak, the two-horned serpent, the wielder of the sorcerer's rod.
22 Behold the Book of Ytakua, queen of the cold, ruler of spells.
23 This is the Book of Nug, the king, the Lord of magic.
24 Behold the Book of Azathoth, the caster.
25 Se is the Book of Jahannam, the dark waters of Ubbo-Satla, the kingdom of Yid-ra, the queen of death.

26 This is the Book of the Viziers of Knowledge, Nyarlathotep and Tsatoggua, the genie of the serpent-weaving magic rod and the genie of the thunderer, guardians of the covenant faith, the secret knowledge hidden from those who are not of our number, from the uninitiated.

27 Behold the Book of Nuga Asarri, the oka on the throne.

28 This is the Book of Orobla, the mighty serpent, born of Ubb during the battle against the Elders.

29 This is the Book of Tefris and Apkhum-Zhah, beasts of the abyss, children of Yog-Sothoth, male and female, with claws like daggers and wings of darkness.

30 This is also the Book of Hada-Hagl, the first among the magicians of Yidra.

31 Behold the Book of the seven Amesha, the seven jinn of the heavens blazing, the seven jinn of flame.

32 Behold the Book of the priest who rules over the acts of fire!

33 There are times, places, and rules that he shall follow.

34 The patient and intelligent explorer learns about the times and seasons that must be observed.

35 Know, then, first, that the power of the trampling is the power of sorcery,

36 and that the defeated Ancients will forever tempt you to deny the races of power,

37 and that thou shalt feel the subtle currents of thy body flowing into the breath of Amyater, and the blood of Ichthonkh running in thy veins.

38 Therefore be ever on your guard, lest you open this gate,

39 or, being in need, set an hour for closing them before sunrise, and seal them at that time;

40 for to leave them open is to become a minion of Chaos.

41 Know, then, secondly, that the power of sorcery is the power of our Lady Narix, Lady of the Seas, and of the Lord of Sorcery, father of Nug, maker of the name of sorcery, of the number of sorcery, of the word of sorcery, of the appearance of sorcery.

42 Therefore, the priest who performs the work of fire and of the fiery essence of Nug, Gibil, called Gishbar, let him first sprinkle the place with the water of the seas of Narix, as an acknowledgment of Her dominion and as a sign of the covenant made between Her and thee.

43 Know, then, thirdly, that by the power of the Elders and the obedience of the Ancients you may obtain all honors, ranks, wealth and happiness.

44 But thou shalt renounce this as bearing death, for the most brilliant of gems shall rest deep beneath the earth, and the grave of man is the splendor of Yidra, the joy of Cthulhu, the food of Azathoth.

45 Therefore it is thy duty to be the keeper of the gates to this world, the servant of Nug, the servant of Narix, for the Elders are forgetful and far away very much.

46 And it was revealed to the priests of fire that a covenant had been made to seal the gates between the worlds and the Beyond, and to keep guard through this night of time.

47 The circle of sorcerers is the boundary, the temple and the gate between the worlds.

48 Know, then, fourthly, that it has now become the duty of the priests of fire and sword, and of all witchcraft, to carry their power into the underworld, and thus to keep it locked up,

49 For, indeed, the underworld is the forgotten gate by which the Ancient Ones are ever striving to return to the land of the living,

50 And the viziers of Ubbo-Satla march through the world of men, sitting on the air and on the firmament, and sailing silently through the waters, and roaring in the midst of the fire.

51 And all these spirits must be brought to submission before all others.

52 Otherwise the priest before the eye of death will become the prey of the seven jinn, the lords of the underworld, the viziers of the queen of Jahannam.

53 Know, fifth, that the minions of Amyater are abroad in our world, and they will give battle to the wizard.

54 Yes, they worshipped the Serpent in times past and have been among us from eternity!

55 And you can recognize them by their appearance, which seems human and bears the mark of the Beast,

56 and by the ease with which they take the form of beasts and hunt men in the night,

57 and by their odor, which comes from the smoldering of the incense forbidden in the worship of the Elders.

58 And their writings are Books of Chaos and fires, Books of shadows and shells.

59 And they worship the firmament that rises,

60 and the heavens bursting,

61 and unbridled flames,

62 and flood waters;

63 and they are the builders of the jinn's armies of the waiting jinn.

64 And they do not know what they do, but they do this at the command of the Serpent, before whose name even Yidra trembles, and the terrible Cthulhu swings in chains:

65 Mummu Amyater, Queen of the Ancients!

66 But know, O sixth, that thou shalt not seek other works of this witchcraft than those rules and statutes which are described above, for to create

To do otherwise is to expose oneself and the entire human race to the most terrible danger.

67 Therefore read these words carefully, and do not change a word of the incantations, whether you understand them or not, for they are the words of a covenant made anciently and before the beginning of time.

68 So, pronounce them softly, for it is said: softly;

69 or shout them with a loud voice, for it is said: with a loud voice;

70 But do not change one measure, lest you call for something else, and lest this hour be your last.

71 But know, O seventh, the fruits of thy art, which thou mayest expect from this most sacred enchantment.

72 Thou shalt study the signs with care, and thou shalt not fear the evil ghost of the night, which shall invade thy rites, or disturb thy dwelling by day or by night.

73 Only command them by the words of the covenant, and they will do according to thy command, if thou be steadfast.

74 And if thou perform these rites often, thou shalt see that the world is enveloped in darkness,

75 and the wandering stars in their heavens shall no longer be seen by thee,

76 and the stars in their places will lose light,

77 and the moon, the Nodens you serve too, will turn black and fade away,

78 and there will be no more Ararat,

79 and the earth will not survive.

80 And a flame like lightning will appear around you, shining on all sides,

81 and all things will appear in the midst of thunder,

82 and the jackal-headed geese will emerge from the hollows of the earth and drag you into the furnace.

83 In the rites of invocation, every kind of spirit can be called and kept until it answers your questions or does what you wish.

84 The spirits of the Dead can be summoned.

85 The spirits of the Unborn can be summoned.

86 The spirits of the seven heavens may be called upon.

87 Spirits of flame can be summoned.

88 There are among them a thousand and one spirits who are of the utmost importance, and these you shall know in the course of your trials.

89 There are many others, but some have no power, but only .

90 But may you never forget that it is not easy to banish the Ancients.

91 Their wills are marvelous, and judgments are marvelous.

92 Therefore, the best ones to invoke in the early rites are the fifty spirits of the names of Lord Nuga, who are skillful in service and who are vigilant defenders on the paths of Zapredeliya.

93 They shall not be detained longer than necessary, and some are indeed of a furious and impatient nature, and their tasks shall be announced to these as soon as possible, and then let them be released.

94 Then call upon the countenances of Nyarlathotep, when thou hast secured the support of the spirits of Nuga, for the spirit of the swift planet is insidious!

95 Then the jinns of the seven heavens themselves can be summoned with success, after the priest has tread the paths of their passage.

96 When the priest has reached the gate of Nodens, he may call upon other of the fifty Ancients and the younger spirits of their kingdom, but not before.

97 With reverence and devotion you may use the invocation of the great Cthulhu or learn to invoke Shub-Niggurath the Black.

98 In order to learn of strange times, or to wander without movement, or to open the gates and attain initiation, you may wish to call upon Yog-Sothoth and His orbs.

99 Other entities are able to teach the mukarrib about events past and to come, and to aid him in his labors.

100 Among them is Daoloth, who rests behind the veil and must tear it apart at the time of the great death.

101 The Daolot is able to narrate the events of the past and the future with greater precision than even the treatises of the Celestial Empire, of which they are well known.

102 Whenever thou wilt call upon those who dwell in Zapredelia, follow the faithful seasons and times when worlds intersect and influence flows from the void.

103 Watch the turn of the moon, the movements of the wandering stars, the path of the sun through the zodiac, the equinox point and the rising of the constellations.

104 Initial rites should be performed only at the time appropriate to them, i.e. on thunderstorms, on the night after the Scythian maternity, on the harvest festival, on the autumnal equinox and on the eve of All Saints' Day[21].

105 Call upon the dreaded Azathoth when the sun is in the sign of Aries, Leo or Sagittarius, the moon is waning and Mars and Saturn are conjunct.

[21] February 2, May eve, August 1, September 21, and November eve.

106 The mighty Yog-Sothoth will rise in response to your incantation when the sun from the fifth house moves into the hot house of Leo in trigon with Saturn and the harvest festival begins.

107 Invoke the monstrous Hastur on the night of the thunderbirds, when the Sun is in Aquarius and Mercury is in trigon with Saturn.

108 Pray to the great Cthulhu only on the eve of All Saints' Day, when the sun is in the house of Scorpio and the Ori- he rises.

109 When All Saints' Day falls on the point of the new moon, the power will be greatest.

110 Spell Shub-Niggurath, when the fires of the mole-hills are blazing and the sun is in the second house, repeating the rites of the autumnal equinox, so that the Black One may appear before thee.

111 Be wise in making the sign of fire, and do not forget the nine words of power on the day of the autumnal equinox and before the day of all the saints, in order to pass into the Beyond, beyond the gate of which Yog-Sothoth is the guardian.

112 And when the spirit of him who is called appears, do not be afraid of the image in which he has appeared, but say these words to him:

113 *"Lion, gul, voice of death, cast off the vestments of Zapredelia!"* -

114 And He will appear in a more favorable form, and will answer faithfully all the questions which thou shalt ask Him, and to which He knows the answer.

115 Do not forget to offer sacrifice to Him according to His might,

116 And if he find not the blood of the sacrifice, he will take your own blood.

117 Therefore, do not be unreasonable, and remember that after satisfactory answers to your questions, the spirit should be released and not be detained any longer.

118 And no attempt should be made to give freedom to the spirit,

119 for this is a breach of the covenant, and it will bring upon thee and upon thy seed the strongest of curses,

120 For it is commanded that the bones of the dead shall not be stirred up and the bones of the dead shall not be dug up.

121 But the spirit may be released by these words:

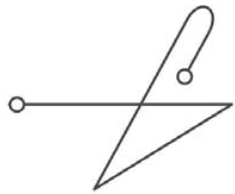
122 *"Be gone, lion, gul, voice of death!"* -

123 and He will immediately disappear and return to His resting place.

124 If He does not leave at once, only repeat these words, and He will obey.

125 But the sign of thy race, which thou shalt wear at all times as a sign of the covenant between thee and the Elders, is as follows:

126 The mark of the Elders, which thou shalt wear at all times, as the mark of the sorcerous power of Narix, is this:



127 And I have told thee this before, but I will tell thee again, for the priest, when Ishtar Shub-Niggurath is in full protection and in full armor, is being repaired.

128 Therefore do not be afraid of what you have seen and heard, which has been revealed to you after the opening of this door,

129 For this is the groaning and wailing of the shadows that are therein, and the cry of the mad god on the throne of darkness.

130 But be careful not to call upon that which you cannot banish;

131 don't create what you can't destroy,

132 lest the universe tremble and shake in its ways!

133 This is said in the writings of Aklo, and it is true for every invocation and invocation that thou makest.

134 Remember: only the highest of priests and priestesses can perform the rites of the Ancients, except for the rites of worship of Shub-Niggurat and Nat-Hortat, which can be performed by priestesses alone.

135 The only ritual available to ordinary sorcerers and witches is the worship of Nat-Hortat.

Surah 2. Invocation of the great Cthulhu

1 First of all, it is very important to awaken the voice, to immerse oneself in the reverie of the time before the beginning.

2 The Ancients may be reached by the proper attunement of the mind to their signs, to the sound appeals to them (which are difficult to call words) and to the mode of thinking most pleasing to them.

3 I will tell you what I know of these deeds, of the sorcery of the Ancients.

4 And do not think that thy blessing shall be by this.

5 Let your meeting with the great Cthulhu, who lies dreaming in his palace in the sunken city of R'lyeh, take place first.

6 Of all the Ancient Lords, Cthulhu stands apart and separate, for he is not of the same blood as the others, but his blood is mingled with theirs.

7 The sign of Cthulhu, which is the sign and expression of His nature, is a quadrilateral with five columns and five lines, the number of each of which is sixty-five,

8 and the number of the cells is twenty-five, and their number is three hundred and twenty-five.

9 The Chaldeans say that the seal of His name, inscribed in a square and inscribed on a tablet of iron, has the power to grant victory in battle and to protect a warrior from being wounded by a sword or an arrow,

10 and that the sight of it is pleasant to beings who dwell in darkness and are devoted to Cthulhu, who spares the lives of those who wear it.

11 But the latter is not true.

12 *"Ph'nglui mglu'nafh Cthulhu R'lyeh vgah'nagl fhtagn.*

13 *Y'ah! Y'a! Cthulhu fhtagn*[22]*!"*

14 Such is the prayer to the great Cthulhu for those who have been given power over His favorites.

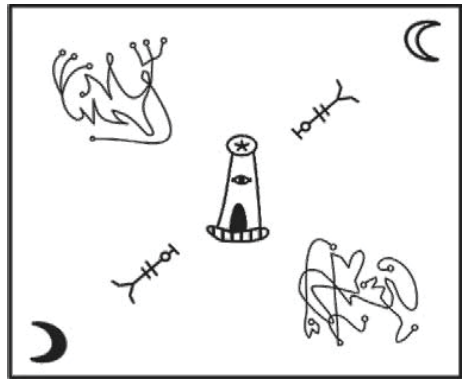
15 In the remote places of the world, from the plateau of Leng to the western island of the Britons, from the banks of the Nile to the icy deserts of Hyperborea, His Chosen Ones sing these words,

16 and they are the sign by which they recognize each other and the bond that unites them even when they belong to different nations.

17 To Him their first offerings are accomplished.

18 On the day and hour when the moon and the sun are in Scorpio, prepare a tablet of wax, and write then the seals of Cthulhu and Dagon; fume it with the blessings of Zacubar and hide it.

[22] *(Juggotsk.).*
In His home in R'lyeh the dead Cthulhu waits, dreaming. Y'ah! Y'ah! Cthulhu is dreaming!



19 Go then to the place where the Ancients revealed themselves in antiquity,
20 or on the battlefield,
21 or to the place where the massacre took place,
22 or an ancient burial ground,
23 and take some death ashes, no more than two handfuls.
24 At sunset, on the night of the dark moon of All Saints' Eve, go to a secluded place where the land rises above the great waters of a large river, lake or sea.
25 The best place is a natural stone cave at the water's edge, but a grove or a secret waterhole is also suitable.
26 Let the ritual be performed in the darkness of night, and preferably when the heavens are thickly covered with clouds and the water is troubled.
27 No special items of attire such as togas or jewelry are required, for the apparition takes place through the one who calls.
28 The only exception may the amulet with the seals of Cthulhu and Dagon be worn by you,
29 And let there be with thee invisibly a dagger of iron or obsidian, bearing the mark of the great Cthulhu, and the bowl of the waters of the sea, which is his tomb in R'lyeh, that thou mayest attain communion with him.
30 It is dangerous to neglect this instruction!
31 When you have done this, draw with white flour or chalk in the secret place a circle with its top to the west, where the dark R'lyeh abides, and in it the seal of Azathoth, the blind, smooth god.
32 On top of the seal build a great fire of black thorn, willow and wood fin,
33 put meat and bones, wormwood, asafetida, and coral on it, and watch it with due care, that all may burn thoroughly.
34 And as long as the flame burns, hold this image in your mind:

In the primitive jungle, nine shadows rise above the ko- strom.

They are dressed in black, their cloaks falling down to create a vague, alien shape.

They surround the campfire, but light cannot penetrate beneath the shadows of their hoods.

While the eight take turns adding some substance, some fuel to the fire, the ninth sings a measured incantation.

Listen to the chant as you contemplate how the flame devours, transforms and destroys all that is given to it.

The flames seem to squirm and stiffen as the stinking smoke emanates from it.

Take the tablet with the seals in thy right hand, and make the sign of Kish with the shuitsa, in which is the invisible dagger.

Take a torch impregnated in such a way that it may give off dark blue reflections,

and say the spell three times, keeping your eyes on the flames of the fire:

"O Thou who lies dead but dreams eternally,

Hear me, your servant cries out to you.

Hear me, O mighty Cthulhu!

Hear me, O lord of dreams!

In Thy tower in R'lyeh they imprisoned thee,

but Dagon will break Thy cursed chains,

and Thy kingdom shall be exalted again.

The inhabitants of the depths know Thy secret name,

Yidra knows Your den;

give me thy sign, that I may know.

Your will on earth!

When death dies, Your hour will come,

and may you sleep no more!

I have been given the power to calm the waves,

that I may hear thy call!"

And when the last word of the third reading freezes in the air, make the sign of Ur with the invisible dagger, throw the tablet into the waves and say:

"I have come to proclaim the call of Cthulhu.

I cry out again the word of the abyss, this great void of dark waters and howling winds, where we have lived in ages past.

Hear, immortals, and cry with me the call to the eternal serpent, whose sleep gives us life!

Y'a, great Cthulhu, whose art is known to all the tribes of the deep who dwell on and beneath the firmament!

Hear Thy glorified names:

Typhon Leviathan Latanu Cthulhu!

Hear the glorified names of your brother:

Oannes Ninnasu Poseidon Neptune Dagon!

In his home in R'lyeh, the dead Cthulhu waits, dreaming when he will rise and his kingdom will cover the earth.

Y'a Cthulhu!"

Then He will appear to thee and show thee His sign, with which thou mayest discover the secrets of the depths:

"From Yuggot I came here, to the world of terrors, to dwell here and rule for all eternity.

Through the third corner is my path,

and the Tind'Elsie hounds were racing ahead of me,

and I sang with men who frolic in a world of horrors.

I walked on the earth, and I taught men to laugh and to play, to kill and to shout.

I did not die for them, but for Myself I died and fell asleep.

The Laughing Man's whistles howl in the crevices of the abyss,

and the darkness boils over as the five corners die in the sixth.

I danced and I killed,

and I laughed with men,

and in R'lyeh I died to sleep, dreaming of the Lord of planes and angles.

Hear me, for I proclaim the end of the god of death and the god of the dying,

and I will tell you of the laws of life, by which you may deny the curse of sleepless death.

The Ancients were, the Ancients are, the Ancients will be again.

I'm dead, but I'm asleep, so I'm not dead.

Many minds and many wills give me strength by faithful service.

Sing a spell to give me new life!

From the abyss of the waters I will appear, and from the abyss of the waters the Inhabitants of the deep will appear.

For ages you slept too, while the god of death ruled,

now you have awakened to life.

From the sea I call to the Inhabitants of the deep, and from the firmament the Inhabitants of the deep call to Cthulhu.

Forget not the abyss of the original,

93 *nor the Ancients who brought you the flames of the abyss,*
94 *or the sunny Goat,*
95 *nor the eternal serpent that raised you up on the firmament and gave you the Messenger's flame.*
96 *Be gone from the sea!"*
97 Throw the torch into the flames, retreat into the darkness and say:
98 *"The corners of the watery abyss no longer exist,*
99 *but there are other angles to the dominion of the Inhabitants of the deep.*
100 *To the Seal of the Nine and the shining trapezohedron, let not thy wrath fall upon us, for the Ancients know us.*
101 *Y'ah Azatot!*
102 *Y'ah, the all-devouring one!*
103 *Y'ah Cthulhu!*
104 *Y'a Dagon!*
105 *Y'a Emiater!"*
106 Repeat the chants you heard in the vision, while you carefully burn all the raw materials, using oil if necessary, so that everything turns to ash.
107 Then the whole should be thoroughly pulverized and nine drops of blood, semen, or menses should be added.
108 Next, this ash is thoroughly mixed with the ashes of death.
109 Behold the ashes of the invocation, like that which supported the gate at the time of ono.
110 Take some of these ashes and scatter them in a circular chute about one and a half *shushi* deep, or put them on top of the ashes of the living earth in a secret place.
111 The offering to Cthulhu is done.
112 The other part of the ashes of the invocation is mixed with clay,
113 and from that clay the image of Cthulhu is made:

Let an image be created in the form of a tablet the size of a man's palm, one and a half *shushi* thick.
The outlines of the Great One together with the seals are applied to it.
This image shall be drawn and dried in a place where the sun or the moon will not touch it.
On the reverse side there shall be written or carved in sacred writing:
Ph'nglui mglu'nafh Cthulhu R'lyeh vgah'nagl fhtagn.
Let this image be proportioned to the chute or the area of the ashes of the invocation,
for an idol is set up or placed in the midst of this place.
It is best to scatter the ashes of the prepared over the ashes of the earth in such a way that the image is more extensive than this.
If you have to work indoors, the trough is preferable as the image is smaller.
Either way, the image should then be surrounded by fire, using black wax candles set in a circle.
The location doesn't matter, but the image should be elevated and surrounded by candles.
There are two kinds of devotional service before image.
The simplest of these is the contemplative invocation, when the mind is turned inward in search of the dreams of the Ancients.
Above this is the black feast, when the forbidden is summoned into the flesh.
On it, those who perform the rite squirm and howl at the festivities dwell in Zapredelia.
For this feast are summoned entities from Zapredelia, terrible in appearance, in whose appearance there is nothing human,
and their power is poured out upon the worthless cities of men.
Y'ah, tribe of Zapredelia!
Oh the rapture of the tearing, of the entwining of flesh, of the crunching of bones, when the ancient body reveals itself out of insignificant mortal flesh!
But little will be said of this sacrament.
When dark, winged entities make their presence known,
as the willow shaitan clumsily emerges from the woods,
when the disembodied rise from the dusky lakes,
all words lose their meaning.
Then be naked to stand before the shrine.
You can paint yourself, if you wish, to blur the lines of your humanity,

and you shall have a drum with you or, if it seems possible, a helper with a drum.
Let the candles be lit,
and let the incense be smoked in abundance.
Start beating the drum fast and measured.
Sit, naked, before the sanctuary, swaying back and forth and focusing your gaze on the image.
Sing over and over *"Cthulhu fhtagn" in* a voice like the snorting and panting of a beast or the crashing of waves against the rocks.
Visualize this vision during the chant:
You , long tread on the streets of black basalt.
Giant towers, buildings hidden in the mist of the sea...
The corners of the buildings and streets seem to intersect,
so it's not clear whether you're going up or down.
The faces of the buildings are covered with secret but still recognizable signs and writings.
Go forth, towards the glow of the great light.
Clearly distinguish the measured chants, the hum of the great crowd.
Descend from the path into an open square, too vast for the eye to see, girded by pillars gigantic.
The deafening roar of chants and the beat of drums the size of a house....
In the center, in the middle of the circle of fire, stands the tower-like camp of Cthulhu, many ears[23] *high.*
He stands upright, on two legs, on a stone pillar,
huge wings reaching to the sky,
the four hands make sorcerous signs with their movements.
A billowing darknessflame caresses His naked outline.
The head of Cthulhu is a writhing cluster of , each living a separate life of its own;
the voice of the Great One breaks through the chants.
All over the vast area are shadows in black robes, concealed by hoods.
Whips split the air.
Hordes of worshippers head toward the flames with chanting and singing despondently.
Move through the crowd, to the edge of the pit, and you will see beings stepping forward, over the edge, into the smoking essence below.
Now thou canst see that this is not the usual flame that greedily devours the flesh of the victim.

[23] *Ushsh (six-verse)* was a Babylonian measure of length, equal to about 360 meters.

168 *It wriggles and flows like other flesh, an almost pure force as the outline of the victim dissolves and is absorbed by it.*

169 *Screams of sacrifice and oily smoke rise to the fingertip-covered singing head of the High Priest of the Ancients as the pla- lesser supernatural emits a maddeningly thin squeak.*

170 *Then fall to your knees and join in the chanting in the name of the great Cthulhu!*

171 May Cthulhu possess you wholly, and may you become in his image and power.

172 Let all your sensations obey the vision;

173 repeat the name over and over until you feel completely exhausted.

174 Then gather his seed into the invisible cup, and lie down and sleep before the holy place.

175 This is an invocation to the great Cthulhu.

176 You will know if it was successful if the servants of the Ancients come to you in your dreams.

177 These dreams are the key to their prison, and their voice is clear to all the most fearless of the Mukarriba.

178 After acquiring a responsive dream, the seeker of those who dwell in may move on to other enchantments.

Surah 3. Invocation of the Countenances of Nyarlathotepa and contemplation of the hidden arcana of the Ancients

1 There is a second power in discovering the ways of the Ancients that can help the mukarrib.

2 His admirers call Him the Messenger with darkness of appearance, but to others He is known as the Crouching Chaos.

3 Do not take His name in vain, for to speak it aloud is to call upon Him, even if He is unseen,

4 For He appears before those who call upon Him by name, clothed in shadow and therefore invisible, and teaches them of their desires.

5 Then He may help, curse, or kill, for marvelous are His amusements.

6 The Chaldeans relate Him to the heavens of Mercury, the swift planet, for He is the wisest of the Ancients, and the Deceiver, and the Messenger, and the Herald.

7 His sign is a quadrilateral with eight columns and eight rows, the number of each of which is two hundred and sixty,

8 And the number of the cells is sixty-four, and their number is two thousand eighty-nine.

9 The Chaldeans believed that this sign, inscribed on a tablet of alchemical mercury and worn on the heart, would ward off the wrath of Nyarlathotep, as a seal having power over His coming and going,

10 but it is unwise to believe so strongly in the efficacy of this promise.

11 The book given to me by Ebonore tells me that Nyarlathotep has twenty-one names or faces, but these are only the most powerful of them.

12 Any of these names may be called at the proper hour, from the third hour of the day until the penultimate hour of the day.

13 Every name has a sacred and special sign, which must also be used with due invocation(.).

14 All Nyarlathotepov seals are composed of three features and three roundels,

15 except for the last one, which consists of eight lines and four ,

16 and each has a hidden arcana, which must be contemplated in order to know the mysteries of the Ancients.

17 The names of the faces of Nyarlathotep, who carry the forces flowing from the distant universe, are as follows:

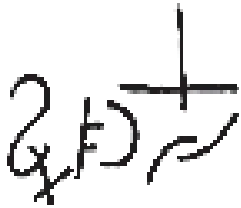
18 The name of the third hour is Etonetate,

19 and He is the Lord of words and miraculous incantations,

20 and you should turn to Him for counsel in matters, for He will bring you many words of power.

21 It is not corporeal, but can appear as mist or remain invisible.

22 His arcanum is called Iratisinger, the Word:



23 The name of the fourth hour is Ondanin, who brings with him the will of the Ancients,
24 and thou mayest commune with Him, and not with the Ancients themselves, for much more favorable is He.

25 Ondanin appears before the warlock in a dark shadow, barely visible.
26 His arcana is called Kikam Mez Aru, the Messenger:

27 The name of the fifth hour is Banibo, who reveals to the charmer a place of splendid treasures,
28 But be vigilant, do not let him persuade you to leave your circle until you have been informed by him and cast him out.

29 Banibo appears in the guise of a man warped and bloated and exudes the odor of rot.
30 His arcanum is called Ishat Bel-Memer Kau, the Treasure:

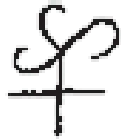
31 The name of the sixth hour is Obinab, who reveals to the wizard many secrets of the universe.

32 He is the opposite of Banibo, but he too will persuade you to leave the circle so that you may travel with him.

33 If He will do this, you must insist that He Himself give you knowledge that you may receive on the way.

34 His arcanum is called Sumer Aza Isil, the Ultimate Chaos:

35 The name of the seventh hour is Bosoro, who appears in the form of a huge fiery serpent.



36 Do not look into His eyes, or you will be possessed by Him forever,

37 but let Him appear in human form,

38 and He will have to obey.

39 Bosoro possesses the knowledge of the minds of men,

40 and you may ask Him to reveal to you the mind of the man whom you shall name.

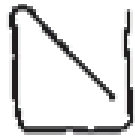
41 His arcanum is called Mush'arat, Mind:

42 The name of the eighth hour is Oheren, who knows what is to come and appears on a black horse that can travel faster than time itself.

43 His arcanum is called Khat-Memer, the Warrior:

44 The name of the ninth hour is Badero, who is the master of miraculous gestures,

45 And He can teach the caster many of them, with which he can open the gates to other places or influence the minds of men.



46 His arcanum is called Gur-Taa Maulka-Taa, the Call:

47 The name of the tenth hour is Osenin, who controls the bodies of men and can give a man any appearance that the magician calls to Him.

48 Osenin appears with the body of a man and the head of a lizard wrapped in flames.

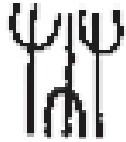
49 His arcanum is called Chemikoris Al'ah-Aa, the Reborn:

50 The name of the eleventh hour is Bohebo, who opens the gate before the enchanter, that the way before him may be cleared.

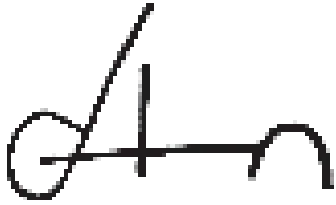
51 Bohebo appears like a huge insect with many arms.

52 His arcanum is called Chemina, the Choice:

53 The name of the twelfth hour is Norano, who knows all the scriptures that have ever ,
54 and He can read to the magician any scripture that he seeks.
55 Appears to Norano like a winged scribe.

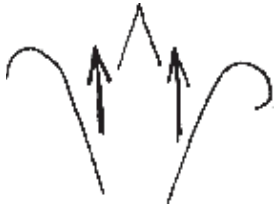


56 His arcanum is called Phir'Mast Horul Var, Wisdom:

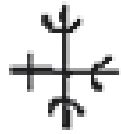


57 The name of the thirteenth hour is Onaron, who has great knowledge of the sciences, which he can tell the magician,
58 and one can even command Him to deliver rare , such as herbs and stones, for the sorcerer.
59 Appears Onaron as a winged man with many long and sharp teeth.

60 His arcanum is called Kam Ishit Kur Var, Matter:



61 The name of the fourteenth hour is Nereho, who keeps information about the Thai talismans and seals.



62 Neraho appears in the guise of an old man with goat legs.

63 His arcanum is called Shimir Imazu Akah, Destiny:

64 The name of the fifteenth hour is Ronobe, who is an evil spirit and will kill any man at thy command.

65 Ronobe appears like an emir in shimmering gold holding a black sword.

66 His arcanum is called Etotasir, the Piercer:

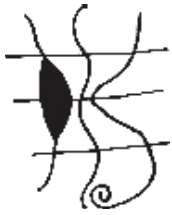
67 The name of the sixteenth hour is Orosob, who is the most lustful of the djinn and will help to seduce any woman the magician desires.

68 Orosobob appears like a naked black husband,

69 and if He does not appear - for He goes about the land raping the pure,
- you must call upon Him again,

70 But not call on Him more three times, or else you will anger Him.

71 His arcanum is called Ghish Marat Uzulu, Passion:

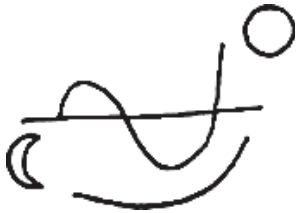


72 The name of the seventeenth hour is Nineso, who is the exact likeness of a warlock.

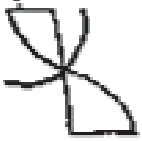
73 Possesses Nineso's power in spellcasting a host of lesser spirits,

74 and the enchanter must indicate which ones he should cast a spell on.

75 His arcanum is called Mur-Akhan Yog-Sotot, Slavery:



76 The name of the eighteenth hour is Ebonore, who will reveal non-human knowledge and teach the understanding of all languages.



77 The magician may ask Him for the gift of knowledge and tongues with which He has given me, but do not force Him, for otherwise He will be angry.

78 Ebonore appears like a black man dressed in black robes.

79 His arcana is called Nur-Mahal Imer, Born of Darkness:

80 The name of the nineteenth hour is Oredab, who is who is like a hulk riding on a lizard of giant.

81 Oredab has the power to destroy hailstones with a single stroke.

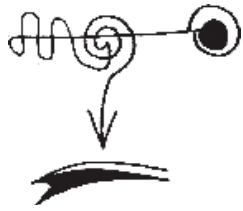
82 His arcanum is called Khluj A'ad Melim, the Primary Power:

83 The name of the twentieth hour is Ninando, who has great power and can move the fixed and wandering stars.

84 Ninando appears with the body immobile and the head of a fly larva,

85 and He rules over the inhabitants of the forest.

86 His arcanum is called Milehar Kimin Au, Prophecy:



87 The name of the twenty-first hour is Rinanir, who changes guises incessantly and is eternally transformed.

88 Rynanir knows everything that's past.

89 His arcanum is called Ninir Abril Kesh, the Tale:

90 The name of the twenty-second hour is Obehob, who is like the fallen mummy of Phiraun, enveloped in flame.

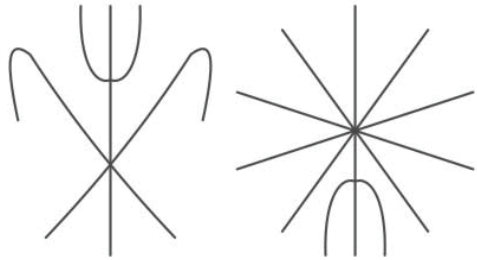
91 Obehob gives visions to the charmer who contemplates fire.

92 His arcanum is called Imena Hir Aalas, the Lord:

93 The name of the twenty-third hour is Etatenote, is too terrible to behold.

94 Etatenote is the true embodiment of Nyarlathotep,

95 and only at that time will He appear when the stars are most favorable to Him:



96 Such is the greatest arcanum of all:

97 Such are the twenty-one names of Nyarlathotep and the twenty-one arcana of the Ancients, which are used on earth.

98 May these names be called at the proper hour and with due precautions in the high places of the earth by this spell:

99 *"Y'a Nyarlathotep!*

100 *Praise be to him who is the Lord of the forests!*

101 *Praise be to him who is the horned god,*

102 *To him who is the messenger and will of Azathoth!*

103 *Give me your blessing now*

and gifts from the inhabitants of Leng.
So be it! Y'ah!
For from the coverings of night to the abysses of space, and from the abyss of space to the coverings of night, my praises ascend:
of the great Cthulhu
forever and ever,
of the great Tsatoggua
forever and ever,
He who has no name,
forever and ever!
Y'ah! Glorified forever and ever!
Abundance to the female,
who is the black goat of the forest!
Y'a Shub-Niggurat!
A goat with a thousand little ones!
Shub-Niggurat!
A goat with a thousand little ones!
She's coming to pass over
The one who is the lord of the forests,
bringing down six thousand, six hundred, seven ten and nine
from the throne of Azathoth,
down the onyx steps,
to what is the world of men.
Y'ah! Accept my gifts now
for the one in the Abyss!
For Azathoth!
For the One whose wonders you taught me!
Y'ah! You got us all right
to Thy messengers,
who soar on the wings of the night
outside of spaces,
beyond the heavens,
outside of Zapredelia, where Yuggoth is the youngest child and Krit-nun is the eldest,
where they spin in the black expanse,
two secret Gates,
two over Seven,
two of the Nine.
Y'ah! Y'ah! I call upon you, O Lord!
Thou that art able to abide among men.

and find ways that he who is in the Abyss can know.
Y'ah! All things are known to Nyarlathotep!
He will be clothed in the form of a human being, like a face of wax,
like a cloak, the flesh of man will cover Him!
Y'ah! From the world of the seven suns He will appear,
to mock the form and ways of men.
Y'ah! Y'ah! Therefore, I call upon You in Your great name
and I sing praises to You, O Nyarlathotep!
O great Messenger,
bringing a strange joy through the void!
The father of a thousand thousand Chosen Ones,
a catcher among the weak!
I praise you!
Y'a Nyarlathotep! Y'a Nyarlathotep! Y'a Nyarlathotep! Ai!
Thrice I call upon Thy name (name)*!*
Appear in this circle, by the power of Thy mighty seal, in the place sacred to Thy mysteries.
By your seal, recognize me as faithful servant.
Fulfill the requests I make to You, that I may live and flourish as Your servant on earth and do Your will in the affairs of men. Ai!"
But beware of summoning more than one countenance in a day, otherwise Nyarlathotep will break the circle and consume the sorcerer.
The arcana of Nyarlathotep are indeed the arcana of the Ancients, for their mind is more complex than that of man,
therefore mere mortals do not understand or feel this kind of power.
And when thou wilt contemplate them, stand upright, having lowered thy hands and cleansed thy mind.
Stand in the position of Osiris the slain, spreading thy hands at the sides, and feel the power flowing from the harness.
Inhale and draw it through the nose into the center above the bridge of your nose, then lift up your hands and put them together over your head.
Raise your power as high as you can without losing your connection to it, drop your palms to your chest and exhale.
But let not this power leave thee, and let it move to thy heart.
Clasp your hands together before your breast and exhale, and let strength be with you in your heart.
Set thy hands again in the position of Osiris the slain.
Thou shalt not inhale, but shalt join thy fingers together over thy head.

171 Raise the force to the point above the bridge of the nose and continue to draw it out of the harness.

172 Quickly raise your palms back to their previous position, breathe in and let the power flow and fill your body for a while.

173 Join thy hands before thy breast, and let the name of Nyar-lathotep help this power to fill thee.

174 Exhale quickly so that your strength leaves you, hear the name and make the sign .

175 Lie down or sit down, for you must relax to experience the darkness beyond creation.

176 May it rise in you, and may you give thanks to mother Yidra and Nyarlathotep for this.

177 Make the sign again , stand up and do not move for a while.

178 It is not necessary for you to use witchcraft on these harnesses, if you do not belong to darkness, for these forces are able to harm high entities.

179 But if thou use these contemplations, abiding in darkness, one day thy mind will be overturned and thy soul will find the knowledge of the darkness of the beginning, and thou mayest become like the Ancient of Days.

Surah 4. Invocation of Shub-Niggurat the Black

1 You will learn many things in your wanderings, and there is no need to describe them here,

2 except for a few pious incantations relating to the deeds of Shub-Niggurath, the queen of the heavens, Venus.

3 If you know the signs and utter the words, She will appear, so that all earthly pleasures may be granted to you.

4 These are the acts of the tender passions, which are resorted to in order to bring about love between a man and a woman.

5 If the rite is performed indoors, there shall be no open fire in the room, except for a single pot or roaster.

6 The main illumination shall be starlight or moonlight, or a hidden source of invisible rays.

7 Above and behind the surface of the altar may be seen the outline of a simple trapezoid.

8 And it is best to make the invocation in the White Circle, when you have been purified and clothed in pure garments.

When the sun enters the sign of Aries and night falls, cover your face with a mask or a hood to obscure or distort the true features of your face.

Thou shalt pray for this preliminary purification:

"Light of the heavens, the lovely Shub-Niggurath,

Lady of the gods, whose yes the true yes,

proud among the Ancients, whose commands are supreme,

Mistress of the heavens and the firmament, ruling everywhere,

Shub-Niggurat, before Thy name all heads bow.

I (name)*, son of* (name)*, bow before you.*

May my body be purified like lapis!

May my countenance be like an alabaster!

Like shining silver and scarlet gold, may I not be darkened!"

Stand before the altar, lift up thy shuja in the sign of Kish, turn thy face toward the north wind, and recite these ayats with a loud voice:

"I praise Azathoth, without whose laughter there would be no world of this world.

Azathoth, O great universal center, let Thy whistles sing in me, putting to sleep my trembling before Thy kingdom!

Thy cheerfulness shall sustain my fears, and I shall rejoice in a world of terrors in Thy name.

Praise be to Azathoth, through whose laughter this world exists!"

Then let down thy hands and make the sign of Ur with thy right hand.

"I praise the Yog-Sothoth, without whose sign we would not be ourselves.

Yog-Sothoth, Lord of the Worlds, by your will I am in a world of horrors!

O Faceless One, guide me through the night which Thou hast made, that I may see the covenant of the corners and the promise of Thy will.

Praise be to Yog-Sothoth, through whose sign the human race exists!"

Raise both hands upward at an acute angle.

"The Ancients were, the Ancients are, the Ancients will be again.

They have appeared, and we are here; they are sleeping, and we are waiting for them.

They will sleep and we will die, but through them we will return, for we are their dreams, and they will awaken.

Y'a, Ancients who dream!"

Now turn your face toward the altar.

"Now I call upon the one dormant, black Messenger, Nyarlathotep, who binds the living and the dead.

Y'a Nyarlathotep!

O dark one, who rides the winds of the abyss and the specter of the night between the living and the dead, send to us the Ancient of Days, whose word we shall fulfill by the end of the dream that is without death!

Y'a Nyarlathotep!

Praise be to you, black prince of the cave, to whose care we are entrusted!

Glory be to Thee and to Thy fathers,

in whose temple Thou laughest, and shoutest in terror and in mirth,

in fear and in rapture,

alone and angry,

at the whim of Thy will.

Y'a Nyarlathotep, prince of the abyss!

In your name, may I see my Mother.

May the Ancient One, who rules the world of horrors, appear and speak to me, that we may strengthen the promise that dwells in the corners of the shui path."

Stand before the altar, clenching your fists and crossing the shuitsa over the right hand on your breast.

"Y'a Shub-Niggurath, mother of the world of horrors!

Y'ah, mother of the hornless!

Y'a, O Goat of the sun and immortal, who does not slumber, while we praise your name and your vow!

Y'ah Shub-Niggurat! Y'ah! Y'ah!

The Great Black Goat of the Woods,

I call upon You!"

Throw incense on the coals, kneel down, and draw the seal of blessing:

"Answer the cry of Thy servant,

that he knows the words of authority!"

Make the sign of Ur with thy shuitsa, and say these words:

"Zaryatnatmih, Jannah, Etitnamush,

Hajrash, Fabelleron, Fabenronti,

Barzakh, Tabarzul, Nisa!

Warf Shub-Niggurath!

Gabush Memrot!

Arise, I say to Thee, from Thy resting place.

and appear with a thousand many!"

Make the sign of Kish with thy right hand.

"I make the signs, I speak the words,

that open the gates!

Come, I say to You!

I turn the key.

Now! appear on earth again!"

But when the Black One appears before thee, and a thousand horned ones that roar rise from under the firmament, thou shalt say:

"Y'ah, Mother!"

And She answers:

"I amBeing.

Through the corners I speak to the hornless, and I vouchsafe again by the promise of the Ancient of Days, by whose will this world came into existence.

May we utter the promise of the nine corners!"

Say it:

"Y'a, mother and lord of the corners, Shub-Niggurath, Mistress of the world of horrors!

We pray the promise of the nine corners to the glory of the laughing whistles of the Lord of the worlds, the Herald of the barrier and the Goatwoman with a thousand little ones.

From the first corner comes infinity, where the Laughing Man shouts and whistles howl until the end of time.

From the second corner comes the Lord, who is in charge of the order of planes and angles, and who created the world of terrors in its trembling and glory.

From the third corner comes the Messenger, that created thy power to behold the Lady of the world of terrors, that endowed me with the essence and knowledge of the nine corners.

From the fourth corner comes the Goat of the Sun, that gave you existence, that survived the world of terrors and proclaimed the time past, the time present, and the time to come; and whose name is the radiance of the nine corners.

From the fifth corner come the hornless ones who have erected the temple of the five trapezohedrons in the name of the Ancients, whose seal is four, and five, and nine together.

From the sixth corner comes the dream of the Ancients in proportion that prevails over five, but will not surpass four in nine.

From the seventh corner comes the destruction of proportionality and the awakening of the Ancients, for four and nine will prevail over six.

89 *From the eighth corner proceed the hosts of the kingdom, that they have erected a temple of eight trapezohedrons in the name of the Ancient of Days, whose seal is four, and five, and nine together.*

90 *From the ninth corner comes the flame of the beginning and the end of the worlds, which sits in light and in darkness for the glory of desire.*

91 *Fulfill thy covenant with the guardians of the art of enchantment, O Shub-Niggurath!"*

92 *"Once again I, Shub-Niggurath, am entrusted by the promise of the Ancient Ones, by whose grace this world came into existence.*

93 *"May we fulfill the promise in a world of horrors!"*

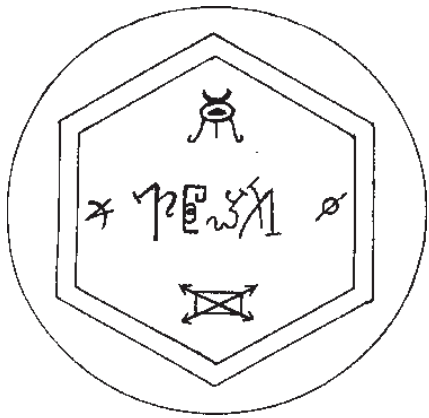
94 *"Glory to you, O hornless ones!"*

95 *"Glory be to Thee, O Shub-Niggurath, mother of the world of horrors!"*

96 *"From the beginning to the end of the worlds!"*

97 And thou shalt raise before Her and a thousand little ones the talisman of Yhe,

98 before whom they will bow under thy power, and will do thy commandments from the deeds of Shub-Niggurath.



99 To win the love of a woman, chant this three times over an apple or a pomegranate;

100 But after the rite, let the woman drink of the juices of the fruit, and verily she shall come to thee:

101 *"Wife, let thy bosom sprout with virgin beauty!*

102 *Exalted queen, full-faced mistress, lioness, let your bosom sprout with passion!*

103 *May your soul be filled with gems and incense,*

104 *that thy vessel may be filled,*

105 *that it may be full of water!*

106 *For on the sanctuary of destiny, O queen, are the chains that bind us, drawing us through the earth.*

May you be carried from me, may you be purified by the purity of heaven!"

To restore manly strength, tie three knots on a string of lyre, wrap it around both your hands, right and left, and chant this chant seven times, and the strength will return.

"Wind, blow!

Whirlwind, on!

Tree, rise up!

Yatra, pour!

Tears of seas, silver arrows!

Clouds, gather round!

Let my strength be the angry bird of the mountains, the son of many waters, the son of the river running!

Let my oud rise up as a banner, a long string tight, a flesh string tight, mighty!

Let the flame of blood pierce his loins, let him exult in the captivity of nakedness!"

But when you release those who have been called by you, speak these words:

"The ghosts have broken out into the world, and we can't get through;

but the time will come when the will of the ghosts will bend before us,

and the man shall speak in the tongue of the hornless.

The path is Yog-Sothoth, and the key is Nyarlathotep.

Y'ah Yog-Sotot!

Y'a Nyarlathotep!

Y'a Shub-Niggurat!

Imash, Vegajyamanku, Kahereesh, Hevefaram!"

Then the gate will shut, and seal it with the sign of Kutu.

Remember that Shub-Niggurath is famous for His lust, which brings fertility to animals and plants.

But Her power as Ishtar, the giver of life, is beneficial and useful, while the power of the Black Goat is poisonous and destructive.

To attract Her face, use Her sign, which is a quadrilateral with seven columns and seven rows, each of which is one hundred and seventy in number,

And the number of the cells is forty-nine, and their number is one thousand two hundred and twenty-five.

This seal, with a sign to thy breast, draws the goat to thy bed,

But the outward-facing sign repels, favored by Ishtar.

A man from Yemen, who wished to punish a rival in his love for a woman, bribed the rival's servant,

that he may hide the seal of the Ancient of Days under his master's bed.

In one moon, so tired was the rival from his nightly visits to Shubh Niggurat in his reveries that his flesh was exhausted and his mind expired.

The woman gave her love to the one left behind, who enjoyed it until the spinning wheel of fate snatched her from his arms.

Surah 5. Invocation of Nat-Hortat

Put on the ring of Nath-Hortat, go into the realm of dreams and say this:

In the starry heights, where my spirit sleeps, dwell the Ancients.

In the black abysses of the sea, where my spirit sleeps, dwell the Ancients.

In the east, where my spirit sleeps, dwells the Ancients.

In the west, where my spirit sleeps, the Ancients dwell.

In the far north, where my spirit sleeps, dwell the Ancients.

In the red south, where my spirit sleeps, the Ancients dwell.

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Hear me, O Ancients!

Hear, O Nat-Hortat!

Make a sign on the earth for the week:

But on the eighth day, appeal to Nath-Hortat to grant sleep:

Around me are shadows that are slaves to thy servants, O Nat-Hortat.

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[fragment unreadable]
[fragment unreadable]
O Nat-Hortat the Most Merciful!
Grant me [excerpt unreadable]!
O Nat-Hortat Almighty!
By thy mercy, let there be no more death or suffering,
there will be no deliverance from them!
I am embracing a life where there are no lies or truths.
I am dead, and my crypt is empty.
I'm building a house where holiness and sin have taken up residence.
I'm gaining a family where everyone is strangers and loved ones.
I know a love that is only hate.
I awaken my fhtagn heart.
[fragment unreadable]
[fragment unreadable]
Where are the secrets I don't know?
Where are the trails I've never ?
Remained only in memory.
After this, destroy the signs on the ground.

Surah 6. Invocation of Shub-Niggurat and Nat-Khortatat

Only those of the greatest priestesses who have called upon Shub Niggurat and Nat-Hortat before are able to call upon them together.
But let no man be admitted to the rite of invocation!
When the moon is greater than the sun, let the priestesses gather together and go into the forest, passing through the eight gates of the Ancients in turn.
When they come to the Forest of Night, let them go to the sacred place where Shub-Niggurath and Nat-Hortat met in this dark hour, to remember the tribe of the Beast and to conceive the Young Ones.
There let them stop and make the invocation, for the sun at this hour has become equal to the moon.
Let the priestesses make the sign of Ur, and let them recite the prayer of Shub Niggurat and Nat-Hortatu:
O great Shub-Niggurat! O great Nat-Hortat!
We have met in this dark hour of the night by your will, by our will, by the will of the land that raised the forest.
We remember the fiery ocean that watches from the highest tower of Khabir,
that pierces the stars with its peaks,

11 *and fear and ,*

12 *where the wolves of the night howl at the fiery eye of the Dreaming,*

13 *where in the dungeons you can hear the frantic cries of tortured and tormented souls,*

14 *where the Shoggoths find refuge,*

15 *where nameless black things fly on winged serpents,*

16 *where the four great poisonous rivers have their source,*

17 *that flow into the bottomless sea that hides R'lyeh;*

18 *The name of these rivers is Death, Terror, Chaos, Plague!*

19 *In those rivers the drowned swim, torn to pieces by the Tind'loosi hounds of eight heads, six and ten legs, and one hundred and twenty-eight teeth in each, and four mouths!*

20 *Ghouls and fiery ghouls prowl up and down, and woe to the great Beast if he appears there at an unhappy hour!*

21 *He will be devoured by bloodthirsty nameless creatures, and the Crouching Ha- wasp will invade the land of the tribe from which the intruder comes!*

22 *Greetings, O Shub-Niggurath!*

23 *Greetings to You, O Nat-Hortat!*

24 *[fragment unreadable].*

25 *[fragment unreadable].*

26 *[fragment unreadable].*

27 *[fragment unreadable].*

28 *Greetings you, too!*

29 *Remember, Shub-Niggurath, the sons and daughters of our tribe!*

30 *Grant them, Nat-Hortat, sweet dreams every night they spend in R'lyeh.*

31 Then let them worship Shub-Niggurat and Nat-Hortat, make a sign to Kut, wait until the sun is greater than the moon, and return through the eight gates, passing through them alternately.

Surah 7. Invocation of Hastur

1 Call on Hastur when the sun is high.

2 Remember that only the priests of the Ancients can call upon Him to fulfill every reasonable wish.

3 When you pass through the first of the eight gates to him, make the sign of Ur and say this curse:

4 *The gateway to the Beyond is known to Yog-Sothoth.*

Yog-Sothoth knows the keys of the Ancients that unlock the gates.

The Yog-Sothoth knows the secret signs that the Gatekeepers obey.

Those who pass through the gates are known to Yog-Sothoth.

For Yog-Sothoth is the gate and the key, and the keeper of the gate, and through the gate he who passes.

But open the gate in the east beyond the valley of light, for I know the place, I have the key, I have the sign:

I'm alive, and nothing can stop me now!

When you pass through the second of the eight gates, make the sign of Ur and say this vow:

The gateway to the Beyond is known to Yog-Sothoth.

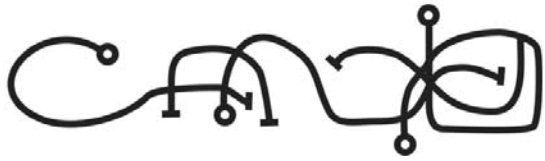
Yog-Sothoth knows the keys of the Ancients that unlock the gates.

The Yog-Sothoth knows the secret signs that the Gatekeepers obey.

Those who pass through the gates are known to Yog-Sothoth.

For Yog-Sothoth is the gate and the key, and the keeper of the gate, and through the gate he who passes.

But open the gate in the west, beyond the horizon of the gray plains, for I know the place, I know the key, I know the sign:



I remember death, may my death be easy!

And the Lord said: "The Lord is the Lord's servant, and the Lord is the Lord's servant, and the Lord is the Lord's servant:

The gateway to the Beyond is known to Yog-Sothoth.

Yog-Sothoth knows the keys of the Ancients that unlock the gates.

The Yog-Sothoth knows the secret signs that the Gatekeepers obey.

Those who pass through the gates are known to Yog-Sothoth.

For Yog-Sothoth is the gate and the key, and the keeper of the gate, and through the gate he who passes.

25 *But open the gate that is deeper than the black abyss of the seas, for I know the place, I know the key, I know the sign:*

26 *May the gods of the earth keep my home safe!*

27 When you pass through the fourth of the eight gates, make the sign of Ur and say this spell:

28 *The gateway to the Beyond is known to Yog-Sothoth.*

29 *Yog-Sothoth knows the keys of the Ancients that unlock the gates.*

30 *The Yog-Sothoth knows the secret signs that the Gatekeepers obey.*

31 *Those who pass through the gates are known to Yog-Sothoth.*

32 *For Yog-Sothoth is the gate and the key, and the keeper of the gate, and through the gate he who passes.*

33 *But open the gate that is above the stars of heaven, for I know the place, I know the key, I know the sign:*

[sign image is damaged]

34 *May my sisters and my brothers, my fathers and my mothers be kept safe by the gods of the earth!*

35 When you pass through the fifth the eight gates, make sign of Ur and say this vow:

36 *The gateway to the Beyond is known to Yog-Sothoth.*

37 *Yog-Sothoth knows the keys of the Ancients that unlock the gates.*

38 *The Yog-Sothoth knows the secret signs that the Gatekeepers obey.*

39 *Those who pass through the gates are known to Yog-Sothoth.*

40 *For Yog-Sothoth is the gate and the key, and the keeper of the gate, and through the gate he who passes.*

41 *But open the gate in the north, which is at the end of the world; for I know the place, I have the key, I have the sign:*

[sign image is damaged]

42 *May the gods of the earth give love to my house, my brothers and sisters, my fathers and mothers!*

43 When you pass through the sixth of the eight gates, make the sign of Ur and say this curse:

44 *The gateway to the Beyond is known to Yog-Sothoth.*

45 *Yog-Sothoth knows the keys of the Ancients that unlock the gates.*

46 *The Yog-Sothoth knows the secret signs that the Gatekeepers obey.*

47 *Those who pass through the gates are known to Yog-Sothoth.*

48 *For Yog-Sothoth is the gate and the key, and the keeper of the gate, and through the gate he who passes.*

49 *But open the gate in the south, beyond the ridges of madness, for I know the place, I have the key, I have the sign:*

[sign image is damaged]

50 *May the gods of the earth keep my heart awake!*

51 When you pass through the seventh of the eight gates, make the sign of Ur and say this curse:

52 *The gateway to the Beyond is known to Yog-Sothoth.*

53 *Yog-Sothoth knows the keys of the Ancients that unlock the gates.*

54 *The Yog-Sothoth knows the secret signs that the Gatekeepers obey.*

55 *Those who pass through the gates are known to Yog-Sothoth.*

56 *For Yog-Sothoth is the gate and the key, and the keeper of the gate, and through the gate he who passes.*

57 *But open the gates of life and death, for I know the place, I have the key, I have the sign:*

[sign image is damaged]

58 *[fragment unreadable]*

59 When you pass through the eighth of the eight gates, make the sign of Ur and say this curse:

60 *The gateway to the Beyond is known to Yog-Sothoth.*

61 *Yog-Sothoth knows the keys of the Ancients that unlock the gates.*

62 *The Yog-Sothoth knows the secret signs that the Gatekeepers obey.*

63 *Those who pass through the gates are known to Yog-Sothoth.*

64 *For Yog-Sothoth is the gate and the key, and the keeper of the gate, and through the gate he who passes.*

65 *But open the gates of the gates of the Moon of Damage, for I know the place, I know the key, I know the sign:*

[sign image is damaged]

66 *[fragment unreadable]*

67 Then ascend the mountain where the light of the flaming eye does not reach, which is on the highest of the towers of Khabir, inspiring fear and terror, and piercing the stars,

68 for the sun is high,

69 and the poisonous rivers dried up,

and the way to Caf, the wicked mountain, was opened,
and the fiery eye of the Dreamer on the back of that high mountain will not see the traveler.
The nameless black creatures that fly on winged serpents do not know where to fly and whom to eat!
But let the traveler creep like a shadow and take nothing from those dead fields,
for if he take it, his eye shall see it on the way back,
and the nameless creatures will devour the traveler,
and the Crouching Chaos will break out of Khabir, and great woe will fall upon the tribe that spawned the thief!
So don't take anything from this cliff!
Thats where you'll see Hastur.
For the light of the flaming eye that is on the highest tower of Khabir, which inspires fear and terror, with its peaks piercing the stars, does not reach there.
Then write these signs on the earth:

Then make the sign of Ur, enter this star and call Hastur with words:
O great Hastur!
Your flame brings warmth and joy to all tribes!
Grant it to our tribe as well!
For we honor you!
Our flame is like luck - a stick.

They told me that a diver is lucky if a deep-sea creature bites off his arm or leg, but not his head.

So may our flame turn good fortune into happiness for us,

and our dwellings shall not be set on fire!

Then ask Hastur to fulfill thy wish, but more especially thy wish for the destruction of thy enemy:

O great Hastur! Come, hear me, listen to me and do my will!

The happiness in my house turned to grief because of (name).

My house is on fire because of the fault of (name).

Do what you will, that's the whole Law.

May his luck turn to grief.

Let his dwelling be set on fire.

It is my will.

I remember the covenant!

When the blood is pure, you see in me a co-companion, remember also your covenant!

Wrap good fortune around my work, wrap my happiness around good fortune,

joy to the house [fragment unreadable],

and my wish will be granted.

Then cast a spell to destroy the enemy:

The night of time ends with the groans of fools,

their pain is unbearable,

and my lips are bleeding from biting my own teeth.

The west gate is opening,

and the howling of the hounds of Tind'loosi makes the mountains shake and the rivers rise from their banks.

In the avalanche of time, the order of the Elders dies,

but on the ashes of a dying order the flowers of joy and passion are rising,

for they have sprouted.

And thou, madman, didst know these things: I have told thee these things,

but you've missed the point of what I'm saying to you.

They have called you (name), *and you bear this name as Isa bears his cross.*

You feel this avalanche of Chaos and fear it.

Not for nothing!

For the lightning of my fury has already split the heavens from west to east!

Trapezohedron returned to the guise of power,

and the Father's memory has awakened the passions of names great and ancient,

and their curses tear the flesh and form of that one,
who dare stand in their way.
I, (name)*, in the name and blood of the great Zmia.*
I sacrifice the flesh of this man called (name)*,*
for the triumph of the ancient order.
And the flames of the furnace roar with the elements of bygone times, and terror fills the air.
Whirlwinds and tornadoes rush out of the furnace,
and the star of Yuggot blazes with a bloody glow.
And the salt of my curse
a fiery blade penetrates the flesh of my chosen one.
This salt is pain, which no man has ever experienced and which he cannot bear.
A pain that will pour out in a thousand wails of despair and despair,
pain that inexorably injects itself into unhealable wounds,
and the suffering of man (name)
Let there be no end on this earth and in this world and to the end of time!
In the name of the new and ancient appearance!
In the name of Cthulhu's blood!
In the name of Amyater's blood!
In the name of the mother who binds the two!
I punish this man and destroy his flesh,
and plunging Jauhar into his pain and suffering,
and I burn his existence in this world and in trapezohedron!
May (name) *be cursed!*
And let his mind be torn to pieces,
and let his flesh decay!
And by the sufferings of the ages of man let pain be poured out in his days,
and let him count them!
And as time passes, may he serve me forever!
In the name of the Ancients!
Hail to the Ancients!
Hail Amyater!
Then bow down to Hastur with these words:
The will of the Ancients may sometimes turn out to be good luck.
Do what you want, that's the law. Love is the law.
Love can easily turn to misery.

155 *Love can burn down a dwelling without difficulty.*
156 *That's how all dwellings can go up in flames,*
157 *but if the blood is pure.*
158 *the flame will be kindled,*
159 *good luck will turn to good fortune,*
160 *Joy and gladness will come to the house*
161 *and Hastur will grant my wish.*
162 Then it is necessary to leave the star and create the sign of Kutu.
163 Destroy the signs inscribed on the ground, and flee from Mount Kaf without looking back through the eight gates of the Ancients, passing through them one by one.
164 For if thou destroy not these signs, Nyarlathotep al-Khemi, the greatest sorcerer who dwells in the tower of Khabir, will ascend to Kaf, go around it, see the signs, and recognize the thief, the intruder!
165 Immediately He, the Crouching Chaos, will come and destroy that thief, that sympathizer, with his family and friends.
166 Upon returning, complete the ritual with the sign of Kutu.

Surah 8. Invocation of Ktugkha

1 *"Lightning will descend from Fomalhaut to the earth at the summons of a warlock:*
2 *Ktugkha raleff'ka ett Ktugkha nuva skarak!"*
3 This should be repeated three times with the proper expression.
4 But this is written in the tablets of Tzanthu.
5 Thee must first obtain the rod of Ktugkha, otherwise the wrath of Him to whom thou callest will fall thee.
6 Through this not only Ktugkha, but also His servants, the fires of madness, may be called.
7 Behold there are fiery beings who inflame everything with their incessant changes and melt the steel of the best forging.
8 This is written by Yvonne:
9 *"Only he who wields this rod will be approached by the Lord of Fire, by Him and His servants can he ask for help for himself.*
10 *He shall call upon the Lord and offer such a sacrifice to Him that He may deign to preserve unharmed the life and soul of the caller.*
11 Call Ktugu!
12 This is madness, and it is possible for you to do this.
13 But how can one survive this ordeal and what offering will be sufficient for the Ancient One?!

14 The rite described in the Book of Yvonne is here given, without knowing, however, how far it can be performed or what its efficacy is:
15 *"The grooves of the altar of sacrifice made in the rock shall descend to the earth.*
16 *May the sword of the Guardian pierce every victim without killing them, however.*
17 *Let death be slow and painful.*
18 *Repeated suffering is an appeal to the Ancients.*
19 *The more the victims realize what awaits them, the more disillusioned they become in life, and their suffering is loud and terrible.*
20 *Let their blood be released by the light of a full and cloudless moon, and let it soak the dust of the earth deeply.*
21 *Let the sorcerer put on his body the first three signs of the alphabet Nug-Sota, IAO.*
22 *Let him wear a dark garment with circles embroidered with gold and silver.*
23 *And may the eyes of his grief be lifted up all the time of the action,*
24 *and let his spirit be free from every thought, abiding in the void, ready to receive the Lord of the everlasting flame.*
25 *When the earth around him is soaked and reddened with the blood of the victims, let the sorcerer sing these dark words:*
26 *Y'ah! Y'ah! Ktugha an'olph! An'alph Ktugkha!*
27 *Naa trash zevva Diabaka Ktugkha!"*
28 What must then happen can only be described by the one who does it.

Surah 9. Invocation of Y'ig-Golonak

1 The worshippers of Y'ig-Golonak invoke Him in their rites through His seal and the incantation, which they chant well, swaying to the sound of whistles.
2 The constellation dedicated to Y'ig-Golonak is the Dragon, and his devotees believe that this Ancient One dwells there and looks upon the world.
3 The serpent, the wisest of the creatures of the earth, and He knows the secrets and mysteries.
4 The sign of Y'ig-Golonak is a quadrilateral with three columns and three rows, the number of each of which is fifteen,
5 and there are nine cells, and their number is forty-five.

This sign, made in the form of a lead amulet and worn near the heart, gives protection from the bite of the serpent and attracts the favor of Y'ig-Golonak,
or prevents the Ancient of Days from entering into thy body, for the spirit of Y'ig-Golonak enters into the bodies of His worshippers.
And the possessed are cast upon their loins,
and wriggle in the ashes like snakes,
and hiss with their lips, but cannot speak with the words of their tongue,
For Y'ig-Golonak is voiceless, but He commandeth His Chosen Ones by means of images in their minds.
Then the possessed forget their hands, and if they must hold something back, they do it with their mouths,
For the power of the serpent is in his mouth, and in the language of the Ancients y'*ig is the great mouth*, and in the language of Babylon it is *the gate of pain*.
The power of Y'ig-Golonak is to appear before man and to direct His will in the world, and it is strongest on the two days of the moon when it crosses the path of the sun.
These angles are known as the head of the dragon and the tail of the dragon.
They are sacred to Yog-Sothoth, the guardian of the gate between the worlds.
In these days of every month the worshippers of Y'ig-Golonak rejoice and perform their rites, and His enemies tremble, and hide themselves in terror before His appearing,
For His appearing is a rapture or a vengeance, and there is no man who sees Him and does not rejoice or weep.
But they shall call Him into the body of the priestess, and she shall lie naked on the sand, clasping her cocks and hissing with her lips,
and they shall smear her thighs with blood, and she shall roll up her eyes, that only the whites of them may be seen.
spell to be cast is this:
"Y'ig-Golonak, spirit of the abyss, guardian of the gates, I conjure!
Y'ig-Golonak, father of prophecies, calculate and award!
In the name of our mother, Narix, before Thy flight, in the name of the Lady of State and of the Lord of the Magicians, open the gates, that I may enter!
Open before I attack the gates!
Open before I break their bolts!
Open before I attack the walls!
Open before I take them by force!
Open the gates before I call the dead, that they may rise up and consume the living!

Open the gates before I give the dead power over the living!
Open the gates before I make the dead outnumber the living!
I call you, Y'ig-Golonak, serpent of the abyss, immortal!
I call upon you, Y'ig-Golonak, horned serpent of the abyss!
I call you, Y'ig-Golonak, of the abyss!
Y'ig-Golonak, spirit of the abyss, guardian of the gate, open!
Hear the sound of the whistle of Azathoth, thy lord;
a song that no blood can resist;
descend, gliding smoothly through the starlight from the Dragon's loops!
A great serpent, ancient as time, and the wisest of the ,
In the beginning of the beginning Thou didst show the gift of knowledge to the race of Adam.
by the embrace of a woman during her forbidden days,
But enter again into this vessel of woman's flesh,
whose thighs are covered in bloodstains,
and put Thy wisdom into her mind,
which it can teach Thy faithful servants.
Put sweet fruit in her belly!
Make her mighty by Thy mighty arts,
to keep us safe from our enemies.
and from those who have denied Thy memory!
Let the dead rise and smell the incense!
Y'a, ti mn'g tu'lh ugg a'aet Y'ig-Golonak fl'anglh vtah!"

Surah 10. Invocation of Yog-Sothoth

1 Learn the wisdom and rites of Yog-Sothoth if you wish to cross the boundaries of space and time and become a wanderer in the the worlds.

2 Bow down before Him if you long to deny death and live beyond your years, for Yog-Sothoth holds the keys to all gates, even to the gates of death.

3 Proceed with thy courage and good will.

4 You've been warned.

5 When the sun is in the fifth house in trigon with Saturn, and the path of the moon and the path of the sun cross in the heavens,

6 then Yog-Sothoth, the rapturous and mighty, may appear to thee to open the spaces between the stars.

7 And His power is even greater when the sun and moon are in conjunction,

and the gates that are brought forth by this are His children,

for He is the sun and the moon united in voluptuousness.

The sweat of the sun falls, but the dew of the moon rises, to maintain the equilibrium of the spinning balls.

Sanctify the salt and water and sprinkle the circle against the sun.

Put incense on the burning and walk around the circle with the incense burner before placing it on the stone.

Enter then within the stones and surround the altar of the Yog-Sototha with the circle of invocation, drawing the signs with the sword of fravashi:

Wear a black hooded toga.

Turn off all lights, relax and reflect on what keeps you on the Path.

Allow yourself sufficient time to prepare for your journey.

Go around the circle, then stand in the center, turn your face to the north and raise the rod with the words:

"A circle of power surrounds me!

I'm beyond the line of time,

between the world of men

and the Ancient abode in the wastelands of Zapredelia.

Names:

Jesennigaddon Ortho Baubo

Noere Coderre Saere Saere Saere Sancantere.

Ankiste Endekakiste Akrurobere,

may the circle be sealed!"

Hit three, five and three times.

"So be it!

The wheel turned in its blind spin.

Summer was followed by winter, winter by summer.

I'm standing on the border, in one of the time-between-times.

And in times like this,

the gates to the Beyond can easily be opened,

and those who wait will come!"

If the rite is not performed at the proper time, omit the above and replace it with words:

"The ancient ones were,

The ancients are there,

The Ancients will be again.

Not in the vastness known to man,

but in the corners between them, they pass through,

silent and pristine,

Beyond worlds, invisible to us."

Then a low, guttural voice out of the darkness:

"K'aemn'nhi kh'rn K'aemn'nhi kh'rn K'aemn'nhi kh'rmnu!"[24]

Strike the cymbal or the bell nine times.

"Zazijja, Zamajja,

Puidmon the Mighty,

Sedona Strong,

Elle, Iodine, Heh, Wow, Heh,

Y'a, all-glorious one, protect me and help me when I call upon the gate!

Twilight is descending upon us.

When the veil between the worlds thins.

and the curves show through,

the flame that burns beyond the stars.

And I long to invoke Yog-Sothoth, so that (name the goal).

So be it!"

Go around the circle against the sun, accompanying your step with a conspiracy in the language of the Ancients,

He will call Him in this season of fruitfulness into the circle of stones, according to the requirements of veneration and sacrifice:

"N'ghai, n'gha'gha'ghaa, bugg-shoggoggog, hah!

Yog-Sotot ai'eei-k'tai,

ai'eei-k'tai Yog-Sotot!

Y'hah, bugg-shoggoggog n'gha'ghaa, n'ghai!"

Then, turning your face to the north, say the preliminary spell of the Bear's charms:

"I call upon you, most holy and most powerful,

The most glorious of the most glorious, serving the great gods,

---

[24] *(Juggotsk.).*
The Ancients were, the Ancients are, the Ancients will be again!

The Sheiks of the Jinn are mighty, dwelling in Chaos:
In the furnace, in the abyss, in the deepest places of the earth;
Hunters of the high heavens, lurking in the dark clouds,
Watching over the hidden, keeping secrets,
The guides of Jahannam the gloomy, the infinite commanding,
Lords of the underworld, worlds that shake,
Foundations believing, in crevices bearing guards,
The fighters are monstrous, the viziers are terrifying,
Foundations crushing, winter snows bringing,
Airborne peepers, the heat of summer,
Winds of thunder tossing, fate's masters,
Pecla lords, bringing carnage,
Blowing horns, sprinkling dews,
The winds releasing, in the dark depths roaming,
The seas that rise, mighty in courage,
Cultivating sprouts of joy, princes mighty:
The Rocky Man, the Obese Genie,
Cold steel, wild rage,
Wanderer, guardian of the Abyss,
Tight string, Rock seducer,
The many colors of constancy, the many colors of change,
Heaven's madness, the Giver of Breath,
Life-giver, Pole-shaker,
Rejoicing in the madness, Deathstalker,
The Angel Guide, the Flame of Vengeance,
Number one, Genie is unstoppable,
The Airbearer, the Almighty,
Saints, irresistible, I call upon you!
Come into my circle and open the way!"

Repeat the last ayat four or five times, then finish walking in a circle and stand before the altar.

Light the lamp of Si'n to the left of the seal of Yog-Sothoth and say:

"Behold the Ancients,
who in the days before the beginning
wandered in dark and secluded places
and whose shining splendor is now held back in lands unknown."

Light the lamp of Si'ra from below the seal of Yog-Sothoth and say:

"Their shadows stretch deep into our lands,

only traces of them are still alive today.
Their chants are whispered by the winds,
audible only to those who are awakened from their reverie."
Light the lamp of S'alk to the right of the seal of Yog-Sothoth and say:
"And me, awakened and miserable,
appeared in the depths of my bottomless sorrow,
to find the gate of the unspeakable.
beyond the edges of my mind.
I call upon the great ones whose light burns my soul.
I invoke Yog-Sothoth!"
Light the lamp of Yog-Sothoth in the midst of His seal.
Place incense in the roaster with the words:
"Accept the offering of this incense,
compiled in the ways of the Ancients by Thy priest.
Come!
Hear my cry, O Yog-Sothoth, when I perform thy sacred rite!
In Thy secret name I glorify Thee,
In your true name I offer you my submission in exchange for your help, the expression of which is death.
On my knees I pray Thee to let me serve Thee obediently.
Y'ah Yog-Sotot!
Let no evil come from the north!
Let no evil come from the east!
Let no evil come from the south!
Let no evil come from the west!
Let no evil approach from the zenith!
Let no evil approach from the nadir!"
Bow to these sides.
"The Blazing Circle locks everything outside!
Darba, darba, darba, kalta, kalta, entemos!
The Blazing Circle locks everything inside!
Darba, darba, darba, kalta, kalta, entemos!
Lock the circle and let no evil pass through it!
Akkar, Zaur and Marut!"
The Lord's Prayer: "I am the Lord's Prayer, and I am the Lord's Prayer, and I am the Lord's Prayer,
and, holding the rod hollow, say the incantation that opens the gate through which initiation and transfiguration may come:
"Yog-Sothoth leads the gate,

for Yog-Sothoth is the gateway.
Yog-Sothoth is the essence of the gate and the key, and the keeper of the gate, and the one who passes through the gate.
The past, the present and the coming are all one in Yog-Sothotha.
Eau Erbet!
Eau Puckerbet!
Y'a Bolchoset!
Yog-Sothoth! Yog-Sotot! Yog-Sotot!"
After each acclamation, turn the rod plumb and strike the altar.
"Vedoma Yog-Sototu,
where the Ancients revealed themselves in times past.
and where they will appear again when the wheel has completed its revolution.
Aof Abaof!
Basum Isak!
Ialdabaof EAO!
Yog-Sothoth! Yog-Sotot! Yog-Sotot!
Vedoma Yog-Sothoth,
where the Ancients have set foot on earth,
and where she will set foot again.
Jakup Manara Shakorturi!
Mortorum Efraula Tereresa!
Yog-Sothoth! Yog-Sotot! Yog-Sotot!"
Face north.
"Yog-Sothoth is the key to the gate,
through which worlds meet.
Barbat EAO!
Bain Huh niab!
OAI Tabrab!
Yog-Sothoth! Yog-Sotot! Yog-Sotot!
Come, O great one!
Tear the veil and open the gate!
May we behold the splendor of the Ancients.
and may we receive strength from them!
Behold the beginning and the end of time!
In the name of Him who shall not be named!
In the name of Azathoth, who dwells in the midst of Chaos!
Come, Yog-Sothoth!
In the name of Nyarlathotep, the mighty messenger!
Come, Yog-Sothoth!

In the name of the great Cthulhu, waiting, dreaming!
Come, Yog-Sothoth!
In the name of Shub-Niggurath, the Goat with a thousand little ones!
Come, Yog-Sothoth!
In the name of Mount Kaf in the icy desert of Kewaal!
Come, Yog-Sothoth!
In the name of Leng's plateau, the hidden land!
Come, Yog-Sothoth!
In the name of the dark Yuggoth in the sky!
Come, Yog-Sothoth!
In the name of R'lyeh under the waves of the sea!
Come Yog-Sothoth!
Two serpents,
The one who created the void,
by the eye of the moon,
a prisoner,
free,
Diabakoi, Nug Gibil and Ktughoi,
by the high name of Narix,
seven genies,
Guardian, may the gates be opened!"

Surah 11. Rite of opening the gate

Speak, making the sign of the Elders and holding the rod hollow:
"The ether, the void,
let the veil be lifted!
Twerdia, with air,
let the path be blazed!
Fire, water,
Key, open the gate!
Light, ,
Chaos, scorcher and abyss!
Heights, depths,
let the come!
By my sacred oath,
let those who wish to leave go away!
May those who wish to enter come!
May we see in the hidden light!
May we see in the blinding darkness!

Tear the veil, O shaker of the abyss!
Shatter the mirror, O shaker of the firmament!
Make dreams come true, O shaker of the heavens!
Behold, the gates are opening!
Come, Yog-Sothoth!
Come and stand before us in this circle;
and do me no harm, for I stand under the stars.
Reveal the mysteries of your creation and make me a witness to the mystery of the unspeakable!"
Begin chanting, slowly at first, then increasing in strength as veil opens:
"Si'n-Si'ra-S'alk!"
During the chant, slowly raise the wand straight up and make the sign of the opening veil.
At the end of the chant, strike the rod firmly to the ground from an open position with the words:
"Y'a Krell!"[25]
Hit the bell.
Stand facing north with outstretched arms and say.
"Behold, the knots are filled with power!
Behold, the lines are filled with power!
Behold, the corners are warped and opened!
The gate is open,
The boundaries are blurred,
And we are ready to awaken.
Mrs. Naxir, Mrs. Narix, Lord Nadur,
Standing at the Throne, the Being, the Glory Bearer,
with the word of the serpent, the secret of the salamander,
the coven of the sylphs, the caves of the dwarves,
by the spirits of heaven and the spirits of baking, by the powers of Alif-Lyam-Mim and Si'n- Si'ra-S'alk,
Saoshiant the living, Zervan, appear, appear, !"
And the Lord said: "Thou shalt put thy hands over thy head, with thumbs and index fingers joined together, that they may form a triangle of equilateral triangles.
Turn your right hand so that half of the triangle points downward, forming a parallelogram.
Turn your shuitsa, making a triangle pointing downward.

[25] *(Juggotsk.).*
Y'ah, the Key!

And thou shalt press them to thy forehead, which is lifted up to the mountain, that in the end the triangle may be upon thy forehead.

Sing the incantation of opening the gates before the seal of the dragon's head.

Say it by following the pole after the preliminary invocation on any day of the month,

For both the head of the dragon and the tail of the dragon are the times when the heavens are in balance,

therefore in these days the way may be open or closed.

The conspiracy of unlocking is as follows:

"I cry out into the abyss

through the void that spewed out everything else.

Hear me, O great one,

that has long been known as Yog-Sothoth!

Hear me!

Carpenter of the universe!

Sheikh of space without limit!

The mover of the wandering stars!

Founder of the stronghold!

Lord of earthquakes!

Terrorizer of Terror!

Creator of confusion!

Destroyer!

The winner is shining!

Son of Chaos and mouth of emptiness!

The eye and guardian of the abyss!

God of the ultimate darkness!

Lord of the worlds!

Knowing the answers!

Guardian of the mysteries of the universe!

Lord of the labyrinth!

Master of the corners!

God of the whip or the will!

Omega Point!

Gate keeper and lord!

The path opener!

The gate of knowledge!

Come, Yog-Sothoth!

The one who takes away delusion!

Removing the veils!

Come, Yog-Sothoth!

The oldest!
All-in-One, One-in-All!
Old Days!
Umar al-Tawil!
In Your name,
now, Yog-Sothoth,
lost, dead,
scattered, buried,
come to me!
Your servant cries out to You!
Yog-Sotot nafl fhtagn!"
Take the rod and stand first so that it points to the right and to the left,
then up and down,
then back and forth.
Then twist it and imagine that it is now pointing in directions perpendicular to the six.
This will represent the eight-rayed star of Chaos.
"O Thou who dwellest in the darkness of the Void of Transcendence, come to earth again, I beseech thee.
O Thou who dwellest beyond the halls of time, hear my plea!"
Make the sign of the head of the dragon.
"O Thou whose essence is the gate and the way, appear, appear, Thy servant cries out to Thee!"
Make the sign of Kish.
"O those that move in their sleep,
find the key to open your mind!
I have beheld the awakening and do not wish to return to sleep.
Come into the world of horror.
Unite this world with the edges of the hidden,
so that I may contemplate my destiny.
in fear and in rapture, in terror and in delight.
Y'ah Ki'rkh-khan'three!"[26]
Strike the bell, spread out your hands, and speak further:
"Standing before the Ancients,
worlds meet in the that surrounds me,
and the firmament trembles beneath the feet of the Ancients.
Their eyes shine in the shadows!
The air is alive with their breath!

[26] *(Juggotsk.).*
Y'ah, faceless one!

119 *They're sleepless,*
120 *and this is their way, by which I dared to walk.*
121 *Y'ah K'aem'nhi!* [27]
122 *Benatir! Kararku! Grandfather!*
123 *O Shepherd of Ages, accept the sacrifice of my blood, flesh, and bone, and the torment of this soul, which I dedicate to you for your pleasure!"*
124 Bring the sacrifice.
125 *"Come, Yog-Sothoth! Come!*
126 *I name the words, I break Thy fetters;*
127 *The seal is opened, but pass through the gate and enter into the world!*
128 *I make a mighty sign of You, Lord of transitions,*
129 *But open the gates, that my voice may spread the glory of Thy greatness, born on the wings of the dark forests of K'tai, which melt the clan of my fathers.*
130 *I acknowledge your superiority and bear witness to your greatness in the waiting chambers beyond the stars!"*
131 Make the sign of Hurrah.
132 Draw a five-pointed star of fire and cast a spell that will allow the Great One to appear before the gates:

133 *"Ziveso, vecato, keoso, huneve-rurom heverator.*
134 *Menhatodji, zivetorosto zuji, zururogush Yog-Sotot!*
135 *Orari isgevot, homor atanatos nive zumkurush, isecironoset honezebetush Azatot!*
136 *Hono, zuvezet, kujikhet kekos isgebot Nyarlathotep!*
137 *Zuji rumoji kano dusi heverator, isheto, thijim, kaowe heverator phe nagu, Hastur!*
138 *Hagatovush jachirush Gabush Shub-Niggurat!*
139 *Mevet, hosoji uzevot!"*
140 Make the sign of the dragon's tail.
141 *"Talubshi! Adulal!*
142 *Ulu! Bachur!*
143 *Come, Yog-Sothoth! Come!*
144 *I stand here before the gate,*

---

[27] *(Juggotsk.).*
Y'ah, Ancients!

To reveal my mind and my nature.
to the powers of initiation.
The ancients shall come through the gates,
for they know the mysteries that await us."

Surah 12. The Rite of Paternoster of Yog-Sothoth's Balls

Consider now the sacraments and the ordination which you seek.
But watch out!
The winds of change that move your soul may become a storm!
Don't seek what you dare not achieve!
For the truth may be your ruin!
Take some time to think about whether you want to change something in your life or whether you want to open yourself completely to the powers of holiness.
Let the ringing of the bell be the sign of the end of the reflection.
And then He will appear before you and bring His orbs,
and He will give you the right answer to whatever you wish to know.
And He will reveal unto thee the secret of His seal, whereby thou mayest show mercy before the eyes of the Ancient of Days, when they set foot on the earth again.
Through this the gates of soul and flesh are opened, and then the soul can carry its flesh up or down, to light or to darkness,
And if the gates of the flesh are opened without the consent of the mind, the body becomes empty and becomes a vessel for the jinn, and the soul a wrath that howls in the wind.
When you invoke the Ancient of Days, or when He calls you before Him by His authority, show Him your faithfulness by kneeling down and covering your eyes with the palms of your hands and the fingers raised, and then bowing in the waist until your head touches the ground as if in silent lamentation.
The Ancient One will turn the body of the negligent devotee into ashes.
The Chaldeans believed that the seal of Yog-Sothoth is a quadrilateral with four columns and four lines, each of which is thirty-four in number,
and the number of the cells is sixteen, and the number of them is one hundred and thirty-six.
They believed that the seal inscribed on the tin would prevent the wrath of Yog-Sotot and would contribute to the good luck and protection of the traveler in his wanderings.

18 Do not believe this, Muqarrib, for many who bore this sign around their necks fell behind their caravans,

19 and their bones lie white on the sands where birds of prey have scattered them.

20 Do not forget that the balls of Yog-Sothoth are thirteen in number and contain the powers of hordes of devas, who are His servants and do His bidding in the world.

21 Call upon them whenever you have a need for ,

22 And they will give thee their strength when thou shalt invoke them by proper spell and make their sign.

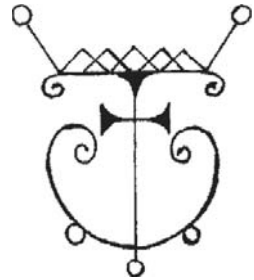
23 The names of His orbs are different, and they appear in many forms.

24 The first is Gamori, which is like a camel with a golden crown on His head.

25 He can tell of the treasures and where they lie, and bestows the love of women, young and old, and bestows the knowledge of all sorcerous gems and talismans.

26 He commands the twenty-six hosts of the devas of Jahannam, and this is His seal:

27 The second spirit is Zagan, which is first like a great bull with the wings of a griffin,

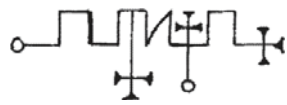


28 Then He becomes like the Padishah, terrible in appearance.

29 He can turn wine into water, or blood into wine, or water into wine, or every metal into gold.

30 He bestows wisdom and wit and teaches the mysteries of the sea.

31 The thirty-three armies bow down before Him, and this is His seal:

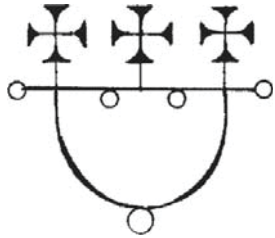


32 The third is called Sitri, which appears first with the head of a leopard and the wings of a griffin,

33 but then takes on the persona of an emir, a great and beautiful co-emir.

34 He incites passion between men and women, can show them naked or tell them the secrets of the times to come.

35 He possesses the sixty armies, and this is His seal:



36 Eligush is the fourth spirit.

37 He appears like a scarlet warrior with a spear, a banner and a serpent in His hands, and a crown of iron on His head.

38 He reveals the secret things, and gives knowledge of victory in war, and can tell of the strife to come.

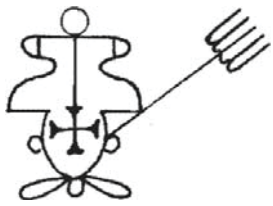
39 He commands the sixty armies, and this is His seal:

40 The fifth spirit is called Purson, and appears like a raven, and then turns into a husband with the face of a lion.

41 The sound of many trumpets announces His appearing.

42 He knows all the mysteries of the supernatural, can reveal the blood and tell of times past.

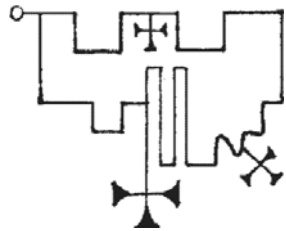
43 He bestows good friends and possesses twenty-two armies of defiant devas, and this is His seal:



44 The sixth is Uval, his appearance is like a dark cloud, and he teaches all kinds of ancient languages and dialects.

45 He grants love of women and friendship between friends and foes, and can tell of the past.

46 He rules over the thirty-seven armies, and this is His seal:



47 The seventh is Seir, which is like a white serpent.

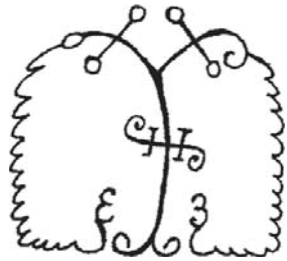
48 He comes and He goes, leaving behind abundance and taking away you don't need.

49 He is able to go around the whole earth in the twinkling of an eye.

50 He helps to discover the stolen, and the hidden, and many other things.

51 He is indifferent to good and evil and fulfills only the commands of the .

52 Twenty-six armies are in His subjection, and this is His seal:

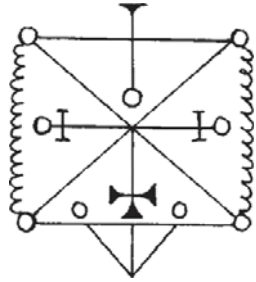


53 Voso is the eighth spirit and He appears as a fly, but then He can appear as a leopard or a man.

54 He is able to teach you all kinds of sciences and to tell you about secret and divine matters.

55 He may give you any form you desire, or grant you the favor of the great caliphs and sheikhs.

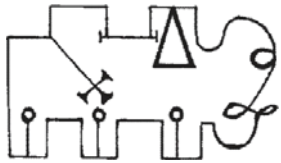
56 The thirty armies are under His power, and this is His seal:



57 The ninth is Kimarush.

58 He appears like a man with a green face, teaches spelling and eloquence, and has the power to point out lost things and hidden treasures.

59 He rules over the twenty armies of devas and all the spirits of Ifrika, and this is His seal:

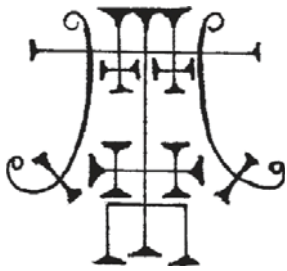


60 The tenth is Foras.

61 He has the form of a huge vulture and can grant you long life and eloquence and make you invisible.

62 He is able to tell about the properties of herbs and stones, or about the manners of men, to reveal a place of treasure, or to restore lost sight.

63 More than twenty-nine armies are subject to Him, and this is His seal:



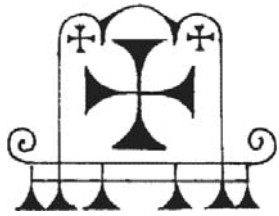
64 The eleventh spirit is Barbat, and he appears when the sun is in Sagittarius.

65 When He appears in the form of a man, accompanied by the four Yazats guarding the gate, He can teach you miraculous ways of obtaining the favor of the Lords.

66 He is able to understand the singing of birds and the voices of creatures of all kinds, and is able to drive away any spirit guarding the treasures, or to break the spells cast upon them.

67 He knows everything about times past and times to come, reconciles friends and promotes the alliances of rulers.

68 More than thirty armies are under His power, and this is His seal:



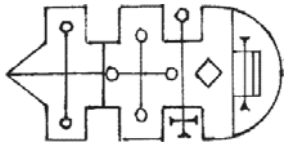
69 The twelfth is Raumb.

70 He appears like a raven or a giant.

71 He may steal treasures from the treasury and carry them wherever you command Him, or destroy a city, or destroy the possessions of men,

72 or excite the love of any woman you desire.

73 Thirty armies are in His subjection, and this is His seal:



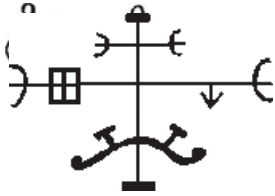
74 The thirteenth spirit is Bunet, who has chosen the form of a hideous yellow toad with three heads, one of which is human, one like a jackal, and one like a griffin.

75 He speaks with a high and pleasant voice, has the power to give you miraculous skill in conjuring the dead, and is able to drive away any devas that annoy you.

76 He bestows wealth, wisdom and eloquence, and can tell of things marvelous and hidden.

77 The thirty hosts of the devas of Jahannam serve Him, and this is His seal:

78 And when thou wilt call the orbs, thou shalt first make this sign on the earth:



79 And call upon them in this way:

80 *"Ezfares, Oljaram, Irion-Esion,*

81 *Erjona, Orea, Orasim, Mozim!*

82 *With these words and in the name of Yog-Sotota, who is thy Lord, I call upon thee most powerfully and appeal to thee, O* (name)*!*

83 *May you help me in my time of need!*

84 *Come forth, I command thee by a sign of power!"*

85 Make the sign of Hurrah.

86 And then the spirit shall appear before you and fulfill your requirements.

87 But if He remains invisible to your eyes, blow on a pinch of Ibn Ghazul's powder, and He will immediately assume His characteristic appearance.

88 But if, when He appears before thee, He obstinately refuses to speak, thrice cut the air with the sword, and say: *Adrikanorom Dumaso!*

89 And then His tongue will be loosed, and He will be compelled to give the right answer.

90 What followed is beyond description.

91 But when the hour of Yog-Sothoth is past, the curse of the Elders will come upon Him and compel Him and His orbs to go again beyond the gate where He will dwell until He is called.

Surah 13. The rite of closing the gate

1 In order to close the gate and complete the rite, erase the signs with the sword of Fra-your and say the words:

2 *"With this sign I close the gate!"*

3 Make the sign of the closing veil, and then set up the rod of polo□go, which signifies the shutting and locking of the gate.

4 *"With this sign I seal the gates!"*

5 Draw the mark of the Elders with your sword.

6 Strike the rod three, five and three times, signifying the completion of the rite.

7 Lock the circle and the gates opened by Yog-Sotot in a proper manner, saying this incantation before the seal of the dragon's tail, and following the counter-salt

8 (and if it has been inscribed, break it up by performing the same actions as when inscribing, but in reverse order):

9 *"By the grave, by the whirlwind,*

10 *murder, destruction,*

11 *Yog-Sothoth,*

12 *who came to me,*

13 *get out!"*

14 Erase the circle with your sword, starting from the east.

15 *"Calduledgee! Dalmaleji! Kaf!*

16 *The spark ignited,*

17 *igniting our souls to the truth.*

18 *Our minds, smoldering now,*

19 *may they open themselves to the scorching heat!*

20 *Through the fire let us rise!*

21 *From the dust we shall be reborn!*

22 *Let our greatness shine forth, outshining the sun.*

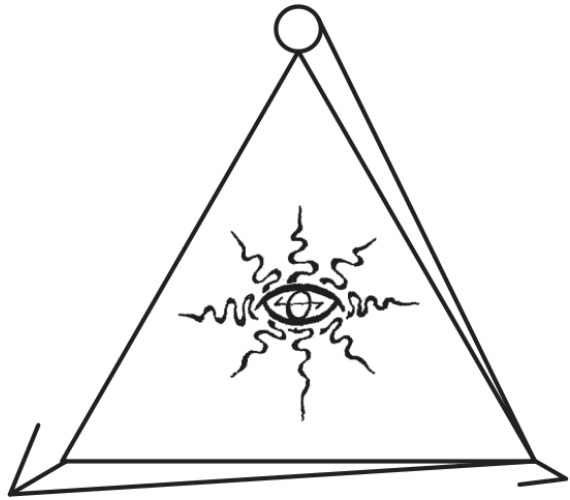
and piercing the deepest veils,
like the stars are the velvet of heaven!
Behold us who have passed through the gate,
while our shadows still slip across the earth.
Sleepers know only shadows,
and in their dreams they tremble at our awakening.
Y'a kil-d tshem'n!"[28]
Put out the lamps of S'n, S'ra, and S'alk, saying:
"K'aemn'nhi kh'rn K'aemn'nhi kh'rn K'aemn'nhi kh'rmnu!"
Extinguish the lamp of Yog-Sothoth, saying:
"It's done!"
Go around the erased circle , then return to the middle and raise the rod with the words:
"The circle of power is dissipating!
This place is returning to the world of men
and is now leaving the Ancient of Days.
Names:
Jesennigaddon Ortho Baubo
Noere Coderre Saere Saere Saere Sancantere.
Ankiste Endekakiste Akrurobere,
may the circle be broken!"
Strike three, five and three times, sprinkle with salt, water and incense and seal with the sign of Kutu.
When it is finished, strike the cymbal or the bell nine times.
If the rite is performed in a place dedicated to the Ancients, the powerful final exorcism of Maklu must be performed here for certainty.
On this one complete the rite.

Surah 14. Invocation of Azatot

The palace of Azathoth in the midst of creation is a place of great heat,
and His countenance is dazzling in its dark shimmering radiance.
Azathoth does not receive his faithful in black chambers with rough corners and marvelous doors,
He will not heed their prayers nor their answers.

[28] *(Juggotsk.).*
Y'ah, Hornless!

5 Endlessly He plays the whistle and endlessly consumes His flesh, for His glory is unquenchable.
6 Nothing comes into His body from the outside, and nothing comes from there.
7 He swallows his own feces, as it is characteristic of madmen.
8 Only a song spews outward from Him, but it has no substance or form.
9 Its images, however, arise from the eternal breath that permeates creation and gives birth to it.
10 In the song itself there are only numbers after numbers, and therefore it cannot be said for certain that it comes from Azathoth, for how can a number float through space?
11 His sign is a quadrilateral with six columns and six lines, the number of each of which is one hundred and eleven,
12 And the number of all the cells is thirty-six, and their number is six hundred and .
13 Behold the number of Dajjal, the Beast of the infidels, who honor Isa son of Maryam for the son of Allah,
14 and wisely so, for the Beast of the Night will herald the last days.
15 Other magicians create the seal of Azathoth on a tablet of gold and wear it to attract treasures and riches and to ensure the health of the body, for all things come from the song of this Ancient of Days.
16 This is not true, for at the same time He creates and destroys.
17 In spite of the indifference of the Ancient of Days, His devotees repeat His song and dance to the sound of the cymbals, whirling and turning in the wind created by their movements, pressing their whistles to their lips, with eyes uplifted to grief.
18 Dance is their rapture, song is their prayer.
19 Through this they strive for union with the center of all things.
20 They bear as a covenant of their faith the seal of the mad god on their hearts:



21 But when thou callest upon Azathoth, in three ways shall thy mind act.
22 Therefore part of your mind will speak in tongues of unearthly tongues, which you can neither comprehend nor memorize.
23 The other part will catch the thread of the conversation with the mad god and translate it into the comprehensible.
24 The third will act as an , mentally asking the Ancient what she wants.
25 But the sounds of tongues are at first harsh and assertive, which must indicate Azathoth's anger at His call.
26 When you slowly sink into the growing knowledge of the mad god, the sounds become like rustling incoherent and indistinct,
27 and so they shall remain until the bond between you and Azathoth is broken.
28 Only after the rite will you remember the content of this conversation.
29 Azathoth is one of the Great Outsiders, who are the mightiest forces dwelling in the midst of Chaos.
30 Beware lest you anger these powers by calling upon them in vain or for supernatural acts!
31 To avow Azathoth, set His seal in the proper place.
32 Blow in multitudes onions or other incense of disgust, that the temple may be filled with viscid smoke.
33 Draw an eight-rayed star in the air with the sword of Thravashee, visualizing it in your mind.

34 Say the statement of intention and smear the seal with fresh blood from your thumb.
35 Behold or visualize the seal of Azathoth, contemplating the emergence of the creature from the original slime and its aspiration to the stars.
36 Relax your body so that you feel free, close or blindfold your eyes and enter into a state of awareness and slight excitement.
37 Chant the name of Azathoth nine times and chant the incantation:
38 *"Azak grife dagarush azatot!*
39 *Nikfunetfi Azatot!*
40 *Nikfunetfi Azatot!*
41 *Nikfunetfi Azatot!"*
42 Shout incoherent sounds until the beginnings meet the endings.
43 And then the speaking of tongues shall come upon thee with trembling and nausea, for thou shalt be one with Azathoth.
44 Immerse yourself in speaking and begin to communicate with the Ancient One through this.
45 Charge the seal with an all-destroying will when the power becomes palpable.
46 Breathe again the incense of disgust.
47 Concentrate thy will on thy purpose, uniting it with the power of the seal and the sign of Azatotov.
48 Eat the sacrifice, laugh thunderously, and shut the temple.
49 After this, make the proper exorcisms and purifications.

Surah 15. Invocation of Daolot, the Breaker of the Veil

1 It should be noted that Daoloth is unstable, and therefore this rite cannot be performed with impunity.
2 Though the means of accomplishing it may be found at any time, it is only when the mukarrib is ready that these instruments will come into his hands.
3 He was worshipped in Atlantis, where He was the god of stargazers.
4 He was known in Yuggoth and Tond as the Breaker of the Veil, and could be restrained by the sign of Ur.
5 The first thing to do is to win the favor of Daolot by receiving one of His sacred images.
6 It is safer to get it from another muqarrib or priest, but I know of no one on this earth who would keep them, and those who possess them are not inclined to share them.

7 If you despair of this, such idols can sometimes be found by the soul floating in detachment through the highest reality.

8 Indeed, some find the image of Daolotus in their visions without looking for it, but these cases are truly rare.

9 It is easier for him who has the mirror of visions to find it, but beyond what I have told you before.

10 When the image has been received, the rite may be begun.

11 The opening of the gates to His world, followed by the invocation, is best done two hours and forty-five minutes after midnight, when the outlines of Daoloth are hidden and when the stars are in their proper places.

12 Do not trust in drawings or records, for these matters are incomprehensible to mortals, but let your spirit confirm the day and the hour.

13 It will be good to take several companions for this task, for their vitality, as well as their sorcerous power, can multiply success.

14 First let the mukarrib print the seal of the worlds.

15 Though the ashes of burnt twigs are the best means for this, it may be inscribed by other objects or even simply created on the earth, if no other means are available,

16 but make sure there's not a tear in the image, not even a thickness of moisture.

17 Within this circle place the skull of one of the ugly lurkers of the carrion lakes of Zemargad, and light in it two candles made of fat of the proper kind, with one part of mandrake, three parts of ivy leaf, and one part of salt.

18 Place the image close to yourself, but no closer than three *ngishba-dahs*[29] from the seal.

19 Light candles and take a rod of iron, bearing at its end an image made in the image of Daoloth, as He revealed Himself.

20 When you have cleared the space, strike this rod to the ground and say this:

21 *"Utgos plam'f Daolothh asgu'i!*

22 *Oh, come, O You who will sweep away the veil of perception and reveal the reality behind it!*

23 *For this purpose let it be here as it is in Juggot,*

24 *in Tonda as in Shaggai,*

25 *in Atlantis as in Yaddith-Gho,*

26 *in Yian-Ho is like Tsang-Chan.*

[29] *Ngishbad (cubit)* was a Babylonian measure of length, equal to about half a meter.

The hour of Thy coming is near, and the bridge is laid over the abyss of the night of time.
Show Thyself visibly in our world, that I may gain Thy knowledge and learn by it myself.
Y'a t'ailog!
K'taklut m'khur'g at'lis!
Y'a Daolot!"
When the lamps are extinguished and the Daolot reveals Himself inside the cave, He will go on and take what He needs from the neighboring ones.
Called, He opens the gates of the worlds with a clear, rustling sound and takes a little of the blood of any of the callers.
Through this He tests intentions;
more He takes from a priest calling in private.
Having appeared, He extinguishes the candles to facilitate the opening and passage.
And after this the mukarrib may ask Daoloth whatever he wishes.
No banishment is required, for when He has given knowledge and His time is up, Daoloth must go to the veil beyond the abyss.
What is written below is the most important.
If any part of the rite, however small, not performed correctly, it is better to complete the rite at once, before the manifestation of Daolot.
If the flame of the candle turns yellow, it means the favor of the one who dwells in Forbidden.
Try to complete the rite at the exact moment of the veil opening, for brief is every time.
May your movements be smooth, and may you pronounce the words of the proclamation smoothly.
Be sure that those helping you are reliable and solid.
There is an object of peculiar importance in this, that he who calls for the veil should do so out of a genuine thirst for knowledge, and not out of idle curiosity,
for he who dwells in the Forbidden gives the petitioner exactly what he asks for.
Others say that Daoloth can grant the ability to perceive the true nature of the world,
but the experience is extremely dangerous to the mind and spirit of the one who would do such a thing.
The dark lord Averoigin, high priest of Atlantis, once told of a servant who tried to do this and died

from the hand of his terrible companions, who attacked him, having escaped from Zapredelia.

50 Given this, such an act is reckless even for the most powerful sorcerers.

Surah 16. Invocation of Dagon

1 Dagon is bound by a secret bond with the moon, for the moon rules the tides, and the ancient one avoids the light of the sun, but wanders only under the rays of the moon.

2 His sign is a quadrilateral with nine columns and nine rows, the number of each of which is three hundred and sixty-nine,

3 And the number of the cells is eighty-one, and their number is three thousand three hundred and two hundred and twenty-one.

4 The quadrilateral grants a good catch and good luck in water travels, but it also depends on the help of the Inhabitants of the depths, who are changeable in their preferences.

5 Call on Dagn when the sun is low.

6 Gather and prepare food for the Inhabitants of the deep first, for Dagon.
- their Lord, and He knoweth the way to the palace of great Cthulhu, which is.
fhtagn at the bottom of the bottomless sea, having drunk from the cup of Nat-Hortat.

7 But prepare it with clean hands: water blazing, well-salted fried fish, salted *[word unreadable]* from Yuggoth, freshly brewed *[word unreadable*] from K'nyang.

8 And let the best craftsmen of your people prepare a cup for the sacrifice, for Dagon will not accept any other.

9 When the food is prepared, go to the end of the world, passing through the seven gates of the Ancient of Days in turn.

10 Ascend to the unseen cliff in the misty firmament that is at the edge of the world, where in the center stands the impregnable, fear-inspiring fortress of Khabir, which is at the top of the wicked mountain of Kaf.

11 It pierces the stars with its peaks, and the fiery eye of the Dreamer on the highest of the towers watches over the comer.

12 Go away from this stronghold, and do not enter the four poisonous rivers that spring from the black fortress of Khabir, and do not drink from them, for this is a deadly poison!

13 The rivers are boundless!

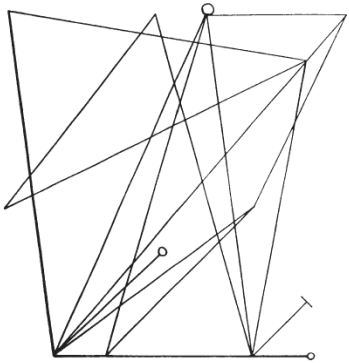
14 They are all over Mount Kaf, or stinking marshes, where the dead dwell, where nameless black things fly over the mountains on black kites!

15 It's a long way to the edge of the cliff.

16 But cast down from him into the waters of the bottomless sea that R'lyeh hides, fresh food: fried fish, salted *[word unreadable]* from Yuggoth, freshly boiled *[word unreadable*] from K'nyang.

17 Drink half of the flaming water from the cup, and pour half into the waters of the bottomless sea that R'lyeh hides.

18 Then make the sign of Ur and say a prayer to Dagon over this seal:



19 *In His house in Ashdod, the Lord Dagon lies defeated.*

20 *But He will rise again in His place!*

21 *Dagon fell on his face before the Elders,*

22 *For seven seasons there will be no worship of Him,*

23 *and seven times seven will be same.*

24 *Then shall the lords of the perfect rise up,*

25 *to make a great sacrifice to Dagon, his Lord,*

26 *and that He may rejoice in the year of jubilee.*

27 *And let this be accomplished in that ,*

28 *when a shout comes from beyond the gates of Pisces,*

29 *roaring out of the second quarter*

30 *and the sounds of great excitement from the hills.*

31 *A great sacrifice will be made to Dagon,*

32 *and the impurities will fill the void.*

33 *And the priests of Dagon will come again:*

34 *and His sons shall be joined to the daughters of men.*

35 *And they shall worship Dagon, and they shall set him in his place,*

36 *they will restore the ancient worship*

37 *and summon the mighty from the eternity of Zapredelia.*

38 *All those who have entered the house of Dagon will be gathered under the seal, which is nine.*

39 *And they shall marvel at the head of Dagonova,*

40 *singing with enchanted voices,*

41 *when they step over the threshold*
42 *in the stillness of the night.*
43 *Ba'betu l'Ashdodu 'kom Bel-Dagon!* [30]
44 *Accept the gifts of our tribe, O great Dagon!*
45 *We remember you, so remember us!*
46 *Raise a wave, and let the waters that hide R'lyeh wash over our land!*
47 *Then the land of our tribe will be fruitful and cleansed of abomination!*
48 Make a sign to Kut, bow down and return through the eight gates of the Ancient Ones, passing through them in turn.

Surah 17. Calling the Shoggoth

1 Determine first what shoggoth will serve you for.
2 After this, make a seal that corresponds to the task.
3 It is also necessary to choose a name for the future creature, so that it may easier to control it.
4 Prepare a casket with the mark of the Elders on the outside of the lid and the talisman of Yhe on the inside.
5 Place the seal at the bottom of the chest.
6 Choose a look for the Shoggoth that is in keeping with both its purpose and its nature as a whole.
7 Put the casket on the altar dedicated to Shub-Niggurat, for the Black Goat is the embodiment of fertility and the patron of the rites for the conception of new life.
8 May your workplace be kept in black and brown colors with the use of images such as a goat, wood, upside-down sign of Ur and other images related to Shub-Niggurat.
9 Start the ritual this way:
10 Standing before the altar, draw the circle of enchantment with a dagger.
11 Put the dagger in its place on the altar.
12 Call upon Shub-Niggurath, after which you shall utter the words thus:
13 *"Shub-Niggurath, lord of the forests of the clutches of night and the abysses of Forbidden,*
14 *eternally praised by the great Cthulhu, and Tsathoggua, and He Who Shall Not Be Named.*
15 *Eternal glory and honor to the Black Goat of the Woods!*

[30] *(Juggotsk.).*
In His dwelling place Ashdod, may the Lord Dagon arise!

Y'a Shub-Niggurat!

The Black Goat with a thousand little ones!

Shub-Niggurat, great lord of the forests, giver of life, give strength to this rite!

Share your fertility

Your own!

The fruit of Your seed always springs forth!

Eternal glory to Shub-Niggurath, black goat of the forests!

Y'a Shub-Niggurat!"

Then thou shalt throw off thy black robes, open the casket, and begin to excite thyself by contemplating the seal of the Shoggoth.

It is necessary for you to visualize the image chosen for the shoggoth in the chest and to keep it in your mind, so that the power may gradually fill and enliven it.

Use breathing exercises to increase the power of the ritual.

When you reach breaking point, cry out.

"(name)*! !"*

In this moment, let your mind surrender to sensations, eliminating the flow of thoughts as much as possible.

In a pure state of mind let the seal serve as an unconscious medium for channeling power.

May your seed fall on the seal and call the shoggoth to life.

Then shut the casket and say:

"Praise and glory to Thee, Shub-Niggurath, the black Goat!

Y'a Shub-Niggurat!"

Create then the sign of Kutu, accompanied by the sign of the Elders.

After this, complete the rite with an exorcism conspiracy.

This rite should be performed three times within three days, consecutively or not.

Da next step is to feed the shoggoth.

The circle of enchantment is necessary no matter what methods of arousal you use.

Open the casket with thy shuitsa, with thy right hand making the sign of the Elders.

Raise the dagger and let out a few drops of blood.

When they fall on the seal, thou shalt say:

"(Name of the Shoggoth)*! I command you, feed and grow strong, so that you may serve my will!*

I command you to feed and grow strong so that you may serve my will!

I command you to feed and grow strong, so that you may serve my will!

(Name)*! Drink my blood and become flesh!"*

In doing this, it is important to have a very clear idea of the shape of the .

If you wish, you can imagine him a little older next time.

It's important to visualize the Shoggoth clearly.

And each time the image of this creature will become more and more distinct and more independent.

And the day will come when it will appear in the box before the mukarrib can imagine it.

The feeding time lasts for more than thirty-seven days.

The whole rite, however, will be forty days before its completion.

On the last day, after the feeding, address the shoggoth with words:

"(Name)*! I command you to leave your shelter.*

Come into the world and do as I command.

Show yourself and (communicate the task of it)*!*

This is my will!"

Create the sign of Hurrah and destroy the talisman of Yhe and the sign of the Elders on the lid of the chest.

If the work of the Shoggoth is constant, such as guarding some object or place, it should give him new strength.

This can be done by the power of excitement and gratification or any other available method that gives mukarriba magic power.

Will grow to be a strong shoggoth, stronger than the usual fabricated entities.

Whether or not he will soon be capable of independent decisions and actions.

With constant existence and use can shoggoth develop its own personality and therefore become willful.

As soon as he is dangerous, you must destroy him.

The ordinary but careful expulsion and breaking of the seal should be sufficient for this.

And let not the novice make this call!

Many dead names are being revived again.....

Y'ah Yog-Sotot!

Y'ah Azathoth!

Y'a Nyarlathotep.

The Ancients shall awaken!

Surah 18. Calling the Shantaks

1 The Shantaks are servants of the Ancients.
2 You may call upon them in the hour of need, and they will convey your request to the lords.
3 Small errands, however, they can do themselves.
4 The rite should be performed at midnight, on the full moon.
5 It is necessary to prepare oneself for the rite by a long fast, eating only bread and water.
6 Arrange the lamps in a circle, make a shantak seal, and follow the below.
7 Speak to them with a clear voice, without trembling or doubting, and let them not be intimidated.
8 For they are but messengers of the Lords and will not touch thee.
9 Read this at midnight:
10 *"O shantaks, messengers of the Great Ancients!*
11 *I call out to you in your hour of need.*
12 *I urge you!*
13 *Do the will of the servant of the Ancients and come to me!*
14 *In the names of the Great Old Ones, Yog-Sothoth, Azathoth, and Cthulhu, I command you to come to me!*
15 *I perform this sacrament, I know your face!*
16 *Come and help me, do my will!*
17 *I summon you from your crypts Zina, come to me!*
18 *Y'a, Ktluhu R'lyeh arengu obgu inset mentu karigesh gunda ekker hieh inwash!*
19 *I call upon you, show yourselves!"*
20 Immediately they will appear before you and listen to your request.

Sura 19. Calling of ghuls

1 May this rite be performed in the open air,
2 and let there be nothing of men in this place but what is necessary for the rite.
3 Let this place be wild and pristine.
4 Let the rite be performed at night when darkness descends, for it is the essence of Nyarlathotep and Azathoth.
5 It is best held when the Sun is in Aries, Leo, or Sagittarius, the Moon is impaired, and Mars is in conjunction with Saturn.

6 But let it be this and any other time when the magician feels the crossing of the worlds and the currents from the Beyond.

7 Let this altar be set up in a place without wood.

8 Let there be placed before the altar a large wooden crease, absorbing power,

9 And let the names of Azathoth and Yog-Sothoth be inscribed on this tablet by the signs of Al-Khem,

10 and let the name of Nyarlathotep be inscribed beneath them.

11 And let there be animal and human skulls from the south of the altar.

12 And let there be from the north of the altar, one nindan[31] from it, po trocha animals and human beings.

13 And let the incense burner between the altar and the tablets be the only source of light.

14 The rite should not be preceded by exorcisms and the drawing of a protective circle, so that the sorcerer would be helpless before the forces of the ghouls that devour him.

15 Therefore let the magician be naked in the midst of the feast, and let him have neither weapons nor instruments of enchantment with him.

16 And let those who are with him be naked and unarmed, of mankind and gu- ley, so as to increase the spirit of haram,

17 And let them wear masks and be monstrous in color, that they may be like wild beasts.

18 Let the wizard lay on the giblets,

19 and may he be helpless,

20 and let terror overwhelm him,

21 and let the ghouls gather around him.

22 May the sorcerer's assistant, servant of the Ancients, sound the drum,

23 let him pour Zacubar's incense,

24 that he may make the sign of Ur with his shuitsa,

25 and may the audience repeat after him.

26 And let the Helper, servant of the Ancients, speak:

27 *Glory to the Infinite Void!*

28 *Y'ah Yog-Sothoth, infinite Chaos!*

29 *Y'a Azathoth, the center of void!*

30 *Y'a Nyarlathotep, messenger of the mighty!*

31 *O Nyarlathotep, the Crouching Chaos, Lord of the Gules, remove the veil of fog from* [the sorcerer's name]'s *eyes, destroy his mind!*

32 *Behold this feast of the gulls, and see how* [name of sorcerer] *is slaughtered and devoured!*

[31] *Nindan (pole)* was a Babylonian measure of length, equal to about 6 meters.

33 *Rejoice in your Black Abyss that Chaos is once again on earth!*

34 Let the assistant sorcerer, servant of the Ancients, make the sign of Kish, and let those assembled repeat after him.

35 And let the Helper, servant of the Ancients, speak:

36 *O* [name of the enchanter], *you offer yourself as a sacrifice to the ghulas.*

37 *O* [wizard's name], *now thou art utterly helpless before the might of the Great Ancients and the ghouls, their favorites.*

38 *O* [name of the enchanter], *thy mind and thy jauhar shall be torn to shreds, and thou shalt be reborn in Darkness.*

39 *When this happens, remember that the cries of the madman are the infantile cries of the new man, for the old man is gone like a cloud of dust driven by the desert wind.*

40 *Cleansed from the lies of men, may the new man, the man of Darkness, know all the beauty of nothingness, all the majesty of the Beyond.*

41 *Your wretched mind is decaying. Rejoice!*

42 *Z'rdo K'af', Time of Chaos, Mosp'l'h T'loch!*

43 *Z'rdo K'af', Time of Chaos, Mosp'l'h T'loch!*

44 *N'gha Z'rdo Hoat Adpaht Affa p'lz'n!*

45 *N'kai Z'rdo Hoat Nyarlathotep!*

46 *Z'rdo 'all ollog! Z'rdo '!*

47 *Y'ah! Nyarlathotep fhtagn N'gha n'gah ah tkhos N'kai!*

48 And let the speaking of tongues begin with mad tongues to the beat of drums, amidst the incense of stupefaction.

49 And let the ghouls rise up around the wizard, and let them crawl to him.

50 And let not a single sound escape the lips of the sorcerer, who is tormented by fear,

51 and let him give himself up to this terror, for he is naked, defenseless, and unarmed before it.

52 And let the ghouls sing over the giblets in which the wizard lies,

53 and let them sniff, lick, bite and scratch his body,

54 and let them rub it with the giblets they devour,

55 And let them mock and deride the charmer, slaying his body and his jauhar.

56 And when the enchanter is exhausted by their taunts and bites, let the body of the enchanter and his jauhar be swallowed up by the triumphant guls.

57 And when they wrap him in giblets, let him turn into a ghoul.

58 When the ritual reaches its triumph, the sorcerer will join the feast of the ghouls and will copulate with the corpse on the altar of the Great Ancients, having abused it among the ghouls copulating.

59 And when the obsession descends from him, the ghulis, like the mad Azatot, the Shahinshah of the jinn, will laugh with the laughter of madness and chaos, like the laughter of Majnun.

60 Then shall they lie down and give themselves to what comes upon them.

61 When the enchanter reaches the peak of pleasure, he too will laugh with the laughter of Azathoth, and lie down with them, and give himself up to visions.

62 Having finished the rite, let the assembled people say:

63 *Y'a Nyarlathotep, lord of the ghouls!*

64 *We rejoice in the success of the rite of Chaos, granted to us by You.*

65 *We thank You for looking upon this rite.*

66 Other closures and exorcisms should not be created, for from that time the sorcerer becomes a blood brother of the gules and can call upon their power to execute vengeance.

67 If the wizard knows that he has been wronged by the caster of the dead, let him call Y'ig-Golonak, the two-horned serpent, the gatekeeper, so that he may bring the ghoul from Zapredeliye to the world of the earth and execute his vengeance:

68 *O Y'ig-Golonak Zul-Karnain! Hear me, hear me and do my will!*

69 *The caster of the dead has cast his evil spell upon me.*

70 *Those spells are evil! To destroy my happiness, to burn down my dwelling!*

71 *So may he be repaid for his evil eightfold.*

72 Open the gate with a sim spell:

73 *The gateway to the Beyond is known to Yog-Sothoth.*

74 *Yog-Sothoth knows the keys of the Ancients that unlock the gates.*

75 *The Yog-Sothoth knows the secret signs that subdue the Gatekeepers.*

76 *Those who pass through the gates are known to Yog-Sothoth.*

77 *For Yog-Sothoth is the gate and the key, and the keeper of the gate, and through the gate he who passes.*

78 *O Yog-Sothoth! Now open the gates!*

79 *O Y'ig-Golonak Zul-Karnain! Bring by the gate of Yog-Sothoth the gul from Zapredeliye to the world of the earth, for now the gate of Yog-Sothoth has been opened.*

80 Inscribe on the virgin scroll the sign of the great worm Y'ig-Golonak and the keys of the Ancients that unlock the gates.

81 And thou shalt write upon it the sign of the spell of the dead him who is responsible for thy troubles, and burn this scroll with the words:

82 *With his flames the caster of the dead intended to destroy my happiness, to burn my dwelling.*

That flame shall bring the gul to him, and the eightfold flame shall return the gul to the caster of the dead!

May that flame destroy the happiness of the caster of the dead, may it burn his dwelling!

When will vengeance be done, when will my will be done,

may Y'ig-Golonak the Two-Horned lock the Ghoul in Zapredelia.

When the scroll is burned, the great Y'ig-Golonak will bring a gul from Zapredelia.

Lock the gate with a sim spell:

The gateway to the Beyond is known to Yog-Sothoth.

Yog-Sothoth knows the keys of the Ancients that unlock the gates.

The Yog-Sothoth knows the secret signs that subdue the Gatekeepers.

Those who pass through the gates are known to Yog-Sothoth.

For Yog-Sothoth is the gate and the key, and the keeper of the gate, and through the gate he who passes.

O Yog-Sothoth! open the gates!

And the gul will come to the flame of the caster of the dead, and will destroy his happiness by that flame, and will burn his dwelling, and will repay him eightfold for the evil done by him to the charmer.

But if the wizard know not which caster of the dead has done him wrong, let him call upon Y'ig-Golonak, the two-horned serpent, the gatekeeper, that he may bring the dreaming gul from Zapredelia to the world of the earth and execute vengeance upon him:

O Y'ig-Golonak Zul-Karnain! Hear me, hear me and do my will!

Evil haunts my happiness, evil roams my dwelling.

The spell was cast by the caster of the dead.

Those spells are evil! To destroy my happiness, to burn down my dwelling!

So let the secret things become manifest, so let him be recompensed for his evil eightfold.

Open the gate with a sim spell:

The gateway to the Beyond is known to Yog-Sothoth.

Yog-Sothoth knows the keys of the Ancients that unlock the gates.

The Yog-Sothoth knows the secret signs that subdue the Gatekeepers.

Those who pass through the gates are known to Yog-Sothoth.

For Yog-Sothoth is the gate and the key, and the keeper of the gate, and through the gate he who passes.

108 *O Yog-Sothoth! Now open the gates!*

109 *O Y'ig-Golonak Zul-Karnain! Bring through the gates of Yog-Sothoth the ghul dreaming from Zapredeliye to the world of the earth, for now the gates of Yog-Sothoth have been opened.*

110 Inscribe on the virgin scroll the sign of the great worm Y'ig-Golonak and the keys of the Ancients that unlock the gates.

111 Write on it the mark of the caster of the dead of the one who may be responsible for your troubles, and burn this scroll with the words:

112 *The spellcaster of the dead, from unknown distances, intended with his flames to destroy my happiness, to burn my dwelling.*

113 *Into the far reaches of the unknown the dreaming ghoul will go to the caster of the dead.*

114 *The secret things he shall make manifest, and if he be not incarnate from that flame, let Y'ig-Golonak turn him away to Zapredeoia.*

115 *The hidden shall be made manifest, and if it be embodied from that flame, the eightfold flame shall return the gul to the caster of the dead!*

116 *May that flame destroy the happiness of the caster of the dead, may it burn his dwelling!*

117 *When will vengeance be done, when will my will be done,*

118 *may Y'ig-Golonak the Two-Horned lock the Ghoul in Zapredelia.*

119 When the scroll is burned, the great Y'ig-Golonak will bring a gul dreaming from Zapredelia.

120 Lock the gate with a sim spell:

121 *The gateway to the Beyond is known to Yog-Sothoth.*

122 *Yog-Sothoth knows the keys of the Ancients that unlock the gates.*

123 *The Yog-Sothoth knows the secret signs that subdue the Gatekeepers.*

124 *Those who pass through the gates are known to Yog-Sothoth.*

125 *For Yog-Sothoth is the gate and the key, and the keeper of the gate, and through the gate he who passes.*

126 *O Yog-Sothoth! open the gates!*

127 And the dreaming ghoul shall come to the caster of the dead, and if he sees the flame in him, he shall be incarnate, and shall destroy his happiness by that flame, and shall burn his dwelling, and shall repay him eightfold for the evil done by him to the charmer.

128 But if he see no flame in the caster of the dead, the dreaming gul shall not harm the innocent, and Y'ig-Golonak shall bring him back to Za-redeliye.

129 But if the enchanter knows that a mortal has wronged him, let him call upon Y'ig-Golonak, the two-horned serpent, the gatekeeper, that he may bring the guile from the Beyond to the world of the earth and execute his vengeance:

130 *O Y'ig-Golonak Zul-Karnain! Hear me, hear me and do my will!*
131 *Evil haunts my happiness, evil roams my dwelling.*
132 *Mortal man in his madness brings evil into my dwelling.*
133 *So may he be repaid for his evil eightfold.*
134 Open the gate with a sim spell:
135 *The gateway to the Beyond is known to Yog-Sothoth.*
136 *Yog-Sothoth knows the keys of the Ancients that unlock the gates.*
137 *The Yog-Sothoth knows the secret signs that subdue the Gatekeepers.*
138 *Those who pass through the gates are known to Yog-Sothoth.*
139 *For Yog-Sothoth is the gate and the key, and the keeper of the gate, and through the gate he who passes.*
140 *O Yog-Sothoth! Now open the gates!*
141 *O Y'ig-Golonak Zul-Karnain! Bring by the gate of Yog-Sothoth the gul from Zapredeliye to the world of the earth, for now the gate of Yog-Sothoth has been opened.*
142 Inscribe on the virgin scroll the sign of the great worm Y'ig-Golonak and the keys of the Ancients that unlock the gates.
143 Thou shalt write upon it the mark of the mortal of him who is responsible for thy troubles, and shalt burn this scroll with the words:
144 *With his flames the madman of death intended to destroy my happiness, to burn my dwelling.*
145 *That flame shall bring the gul to him, and the eightfold flame shall return the gul to the mortal!*
146 *May that flame destroy the happiness of the mortal, may it burn his dwelling!*
147 *When will vengeance be done, when will my will be done,*
148 *may Y'ig-Golonak the Two-Horned lock the Ghoul in Zapredelia.*
149 When the scroll is burned, the great Y'ig-Golonak will bring a gul from Zapredelia.
150 Lock the gate with a sim spell:
151 *The gateway to the Beyond is known to Yog-Sothoth.*
152 *Yog-Sothoth knows the keys of the Ancients that unlock the gates.*
153 *The Yog-Sothoth knows the secret signs that subdue the Gatekeepers.*
154 *Those who pass through the gates are known to Yog-Sothoth.*
155 *For Yog-Sothoth is the gate and the key, and the keeper of the gate, and through the gate he who passes.*
156 *O Yog-Sothoth! open the gates!*

157 And the gul will come to the flame of the mortal, and will destroy his happiness with that flame, and will burn his dwelling, and will repay eightfold for the evil done by him to the sorcerer.

Surah 20. Calling the dead

1 In the land of the Chaldeans, I learned from the most powerful spells that number the lives of men.

2 Take a good amount of warm venous blood and make jauhar of it with wine vapors and all that.

3 Then gather it into a candle, which, once lighted, shall not be extinguished until the death of the one whose blood it feeds on;

4 for if he is sick or in danger, it burns dimly and reverently, and when he is dead, it goes out altogether.

5 And other candles shall the genies make thee from the fat of babes or the unborn.

6 The latter are preferable for spells of the dead.

7 When I learned to make such candles, they told me that it must be from the hand of an executed man.

8 This incantation is often used by thieves and liars, for when it is lighted and burning, he who sleeps in the chambers in which the candle burns will not awaken from the deepest sleep.

9 In the midst of the abodes of the dead I have lived.

10 Crypts and tombs I sought in the hope that they would yield to me the secrets of the age.

11 And they conceded.

12 I spoke to the ghouls of the desert, eaters of the dead, whispering intimate things about the best of the living, now forgotten.

13 From them I learned terrible secrets.

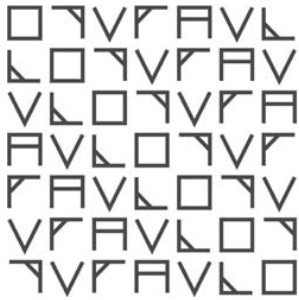
14 From them I learned to call upon the wicked and abominable Ytakua, the devourer of the souls of the dead.

15 Ancient of these is known by His kinship with the Gulas.

16 Lord of the flesh eaters!

17 Ytakua, whom the gul worshipped in the rites of the wicked, in the depths of the underworld!

18 These are the charms given by Her, keeping from the wrath of the dead:



But the dead are summoned at the hour of midnight in their grave or crypt.

Incense the incense of asafetida and take the dagger of Shub-Niggurath and the black candle of invocation.

But first study the spirit of the one you call!

Say :

Y'a Shub-Niggurat!
I call upon thee, spirit of fire!
I call upon thee, spirit of the air!
I call upon thee, spirit of the water!
I call upon thee, spirit of the earth!
Heamon! Theamon karazan!
Spirit of the earth,
reveal your secrets,
deliver them from the cold embrace of thy bowels!
I call upon you, spirits of the earth!
Heamon! Theamon karazan!
So in the name of the wicked I summon to you
from the embrace of the strangling roots!
In the name of the Goat of the Woods,
Y'a Shub-Niggurat!
Y'a! Tananan kr'razorda!
Y'ah! Orkazonar!
Zer'kktreir!
Zer'kktreir!
Y'a Shub-Niggurat!
Spirit [name],
the name has dominion over you.
Calling you out of the abyss!
Spirit [name],
the name has dominion over you.
Come on, don't hesitate!

I call you into this circle.
Spirit [name],
the name has dominion over you.
Come to me and reveal yourself!
For thou shalt answer fully and sincerely,
for you must do my bidding.
Indeed!
Y'a! Tananan kr'razorda!
Y'a! Tananan kr'razorda!
Y'ah! Orkazonar!
Zer'kktreir!
Y'a Shub-Niggurat!
And the dead will appear.

Surah 21. The great secret spell of the father of the temple of heaven

Y'ah! Y'ah! Y'ah!
Father of the temple of heaven, call upon Y'ig-Golonak!
Y'ig-Golonak, call out to Nyarlathotep!
Nyarlathotep, call out to Tsathoggua!
Tsatoggua, call upon the host of the fathers of the crowned fathers!
O crowned fathers, cry out to the beyond!
Ultimate, call upon the hosts of the fathers of the ultimate!
Son of the fathers of the ultimate, call out to the ultimate!
Forbidden One, call upon the host of crowned fathers!
Son of the crowned fathers, call out to Tsatoggua!
Tsatoggua, call out to Nyarlathotep!
Nyarlathotep, call out to Y'ig-Golonak!
Y'ig-Golonak, call upon the father of the temple of heaven!
Y'ah! Y'ah! Y'ah!
Gore shakers, Y'ah!
Valleys, call out to the palaces!
Peoples, call out to the dungeons!
Show yourselves! Come forward! Come forward!
Y'ah! Y'ah! Y'ah!
Innumerable are Thy gates, O Yog-Sothoth!
Countless are Thy gates, O Azathoth!
Innumerable are Thy gates, O Nug!
Thy gates are innumerable, Cthulhu!
Y'ah! Y'ah! Y'ah!

Surah 22. The great spell of all powers

1 This is the great invocation of all powers, which can be resorted to only in dire need:
2 or to put to rest the rebellious spirit that troubles you,
3 or if someoneperhaps a henchman of the Ancients, puts you in a daze near the circle for reasons unknown to you.
4 In this case, the spirit must be sent away immediately before He, who dwells in the upper world, grows in power,
5 For when a part of Him is present on earth, He draws strength and power until it becomes almost impossible to restrain Him, for He becomes like the gods.
6 This is the spell, which thou read:
7 *"By the spirit of heaven, I conjure it!*
8 *By the spirit of the earth, I conjure it!*
9 *Spirits, princes, I conjure you!*
10 *Spirits, princesses of the firmament, I conjure!*
11 *Spirits, princes of the air, I conjure you!*
12 *Spirits, princesses of the air, I conjure!*
13 *Spirits, princes of fire, I conjure you!*
14 *Spirits, princesses of fire, I conjure!*
15 *Spirits, princes of water, I conjure you!*
16 *Spirits, princesses of water, I conjure!*
17 *Spirits, princes of the stars, I conjure you!*
18 *Spirits, princesses of the stars, I invoke!*
19 *Spirits, princes of all wars, I conjure!*
20 *Spirits, princesses of all wars, I conjure!*
21 *Spirits, princes of peace, I conjure!*
22 *Spirits, princesses of peace, I conjure!*
23 *Spirits, princes of the veil of shadows, I conjure!*
24 *Spirits, princesses of the veil of shadows, I conjure!*
25 *Spirits, princes of the light of life, I invoke!*
26 *Spirits, princesses of the light of life, I conjure!*
27 *Spirits, princes of Jahannam, I conjure you!*
28 *Spirits, princesses of Jahannam, I conjure!*
29 *Spirits, princes of the warlords of Nougat, I conjure!*
30 *Spirits, princesses of the warlords of Nougat, I conjure!*
31 *Spirits, princes of Nodens, crossing the heavens in their grace, I invoke!*

Spirits, princesses of Shub-Niggurath, crossing the heavens in her favor, I conjure!
Spirits, princes of Diabaki, king of the Ancients, I conjure!
Spirits, princesses of Thyoph, queen of the Ancients, I conjure!
Spirits, princes of Tsatoggua, king of the djinn, I conjure!
Spirits, Princess Naxir, mother of Narix, I invoke!
Spirits, princes of Dagon, father of countless waters, I conjure!
Spirits of Princess Yidra, daughter of Narix, I invoke!
Spirits, princes of Y'ig-Golonak, the uplifting face of the earth, I conjure!
Spirits, Princess Ytakua, Queen of Heaven, I invoke!
Spirits, princes and princesses of fire, Gibil, supreme lord on the face of the earth, I conjure!
Spirits of the seven gates of the world, I conjure!
Spirits of the seven bolts of the world, I conjure!
By the spirit of Tulzshi, Daoloth's wife, I conjure it!
Spirit of Ktilla, daughter of the seas, I conjure!
By the spirit of heaven, I it!
By the spirit of the earth, I conjure it!
Frabble glurk zum boink boink blubba snurgleshnortz ping!"
This concludes the great spell.

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